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EDITED BY GEORGE PECK, D. D.

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ART. I.—*Religion; Natural and Revealed: or, the Natural Theology and Moral Bearings of Phrenology and Physiology; including the Doctrines taught, and the Duties inculcated, thereby, compared with those enjoined in the Scriptures. Together with the Phrenological Exposition of the Doctrines of a Future State, Materialism, Holiness, Sin, Rewards, Punishments, Depravity, a Change of Heart, Will, Foreordination, Fatalism, &c., &c.* By O. S. FOWLER, Practical Phrenologist, &c., &c. 1846.

SKEPTICISM and infidelity have become very pious now-a-days. Their mode of warfare against religion has materially changed. Strategy and covert movements have taken the place of open hostility. Christianity, as a matter of science, is firmly established in the legitimate convictions of the understanding. Its beneficial, social, and moral influence has become a matter of recorded and unquestioned history. To skepticism and infidelity, then, no other avenue of access to the public mind is left except through the gateways of religion. Hence those, who aim most malignant blows at Christianity, do it by stealth. They put on the livery of heaven to serve the devil in. They insinuate the deadly virus through a thousand insidious avenues—all the while professing the most unbounded veneration for *true* religion, and the most expansive love to mankind. In the open field, infidelity has suffered a signal discomfiture. What shall be the result of its present mode of attack, the future must determine. But we have faith in the controlling providence of God, and firmly believe that he will make even the wrath of man praise him.

Before us lies "Fowler on Religion." The above reflections have been started in our mind by a perusal of its pages. We will not say that those grave charges, either in part or in whole, lie

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against this work. We shall content ourselves with a dissection of the work; and when the carcass has been threaded, the observer may draw his own conclusions. Let us premise, however, that we wage no war against Phrenology—none against the science proper, kept within its legitimate bounds. We may even assent to many of its general principles—many of the results to which the experiments and researches of scientific men seem to have led them. But our author must pardon us if our credulity fails when we attempt to follow him through some of the varied applications he has sought to give to it. We may believe that Brandreth's pills—when eaten in sufficient quantities—will do a good service as a purgative; but when their author attempts to palm them off upon us as a universal curative, what shall hinder our contempt of his charlatanism? So, when Phrenology is presented as the sovereign antidote of our bane, as the real moral solvent, the genuine philosopher's stone, how can we do less than inquire of him who knocks at the door of our reason for admittance, "Sayest thou this of thyself, or has science revealed it unto thee?" We repeat, however, that we do not condemn the work before us, *in toto*. It contains much that is good—many sound principles are laid down and elucidated with clearness and precision—many practical truths of great moment are forcibly illustrated—and many specific duties are enforced with an earnestness that is highly commendable. But often, in the admission of a partial truth, its counterpart is rudely thrust aside; and, throughout the whole work, there is a strange blending of truth with error, of fact with fable. Victor Cousin has somewhere said, that "every system is composed of part truth; and lives because of the element of truth it contains, and without which it could not have existed." We will not undertake to define the exact proportions of truth and error in the mixture before us; such a process would require an extended analysis—tedious in its details, if not fruitless of good in its results. We will, however, endeavor to point out some of the gross absurdities involved in our author's theory of the relations existing between Phrenology and Revelation; and also to show that that theory is illegitimate, even if the truth of Phrenology, as a science, were admitted.

We must not, however, fail to notice the spirit and style with which our author's task has been executed. He is evidently an amateur in the science of Phrenology. He writes *con amore*. Phrenology is with him the *one idea*—the centre around which his whole intellectual being revolves. From this port he takes his departure, and for this port he sails. Creation aside, furnishes not a speck that can attract his vision. In his style there is a hearti-



ness, an enthusiasm, almost amounting to rhapsody. He writes in earnest, as though he would say,—

“Give me vent, or I burst, my lord.”

This is well. The thing is in him, and it must come out. The internal space cannot contain the ever-swelling flood, and it must have vent. It is difficult to determine in which the author has the highest confidence, *himself*, or his *science*. He omits no occasion, on which he may lug in his oft-repeated avowals of perfect recklessness with regard to public opinion. Indeed, this is so often made the theme of declamation, that our author seems to us like some cowardly braggadocio puffing and swelling at the distant danger, and we are half inclined to suspect his moral bravery and independence. *Audendo magnus tegitur timor*. His dogmatism and arrogance are intolerable. He opens his mouth as an oracle, whose sayings are to be received without scruple, and whose authority is the standard of ultimate appeal. He may possess “true science,” but he is woefully deficient in what Dr. Chalmers denominates its “modesty.” “Here is the truth, and nowhere else; and unless you receive it, you are a fool,” is the spirit of the discourse. And that, too, on points still in dispute among eminent Phrenologists—points absolutely discarded, as being without sufficient proof, by men of an intellectual and moral worth, such as our author might justly be proud of. But having ascended the molehill of Phrenology, his “brother” seems to be the only intellectual being discoverable within the circumference that bounds his view. They are the two witnesses, by which every Phrenological word is to be established. Hence, the *quod erat demonstrandum*—“I and my brother”—with which the work perpetually abounds.

The object of the treatise before us, is, “a comparison of the religion of Phrenology with the religion of the Bible”—“to place the natural theology and moral bearings of Phrenology, and the theology of the Scriptures, side by side, to see wherein they harmonize, and wherein they differ.”—P. 8. This is a work, great and arduous, requiring a vast amount of research, a critical collation and comparison of facts, and a nice discrimination of deep and far-reaching principles. But our author would have us understand, at the very outset, that he is adequate to the task, that there will be no failure from any inability on his part. As to the scientific, the Phrenological qualifications necessary, he says,—

“He [referring to himself] is thoroughly versed in Phrenology, and especially in that practical department of it which gives him just that very knowledge of the workings, or the manifestations of the moral

faculties, in all their phases and combinations, that is required. That no other man, his brother excepted, is equally well qualified in this respect, is a matter of fact, and not of egotism."—P. 10.

As to the religious part, he must not be suspected of any deficiency there. He comes forth, a champion greaved and helmeted, to his work.

"He [speaking of himself] is not ignorant, either theoretically or experimentally, of what is considered genuine religion. . . . He brings to the discussion of this subject, not only an intimate knowledge of that science in which his deductions are based, but also a minute acquaintance with the commonly received religious notions and practices of the day."—P. 10.

And still our author dreads to enter upon his task. His "pen falters!" He exclaims, "Must I proceed! I feel utterly inadequate to the task." But, why, some one will inquire, why does he, who has just shown himself to be *adequate*, complain of *inadequacy*? Why "falter," when, girt about with strength, he has just entered the lists with the presage of victory already upon his brow? In the first place, he seems to have a benevolent concern lest "the religion of the Bible" should be found *not* to harmonize with "the religion of Phrenology," and then the former *must die*! The hopes of patriarchs, and prophets, and holy men of old, will all be demonstrated to have perished. And even the revelation from God, freighted with the hopes of a dying world, should it strike against the rock—Phrenology—would be split, and founder.

"Phrenology *must*, it *will*, prevail. It is *demonstrable* science. So great is its moral power, that it will prostrate and ride over *whatever* religious doctrines, forms, or practices conflict with it. If even the Bible could be found to clash therewith, then would the Bible *go by the board*. *Nothing could save it*; for it would war with truth, and must suffer defeat. But if it be found to *harmonize* with Phrenology, then is it based on the rock of truth, and defended and supported by those immutable laws of nature, which the all-wise Creator has instituted for its government; so that neither can infidelity scale its walls, nor atheism find the least support for its monstrosities; both being overthrown by this science."—P. 8.

Who can now wonder that he dreads to break the seal? How awful, if he should actually annihilate "the religion of the Bible!" But, then, on the other hand, how courteous, how really kind that Phrenology should condescend not only to let "the religion of the Bible" live, *if* it will "harmonize" with itself, and come under its wing for protection; but also to overthrow those formidable antago-

nists, which might otherwise destroy it. Thenceforward shall its protection be—not God—but Phrenology. Its truth, too, is to be tested, not by the fact that it came from God, but that it “harmonizes with Phrenology.” Fear not, young man. Spare not thy blows. The oak has withstood the fury of a thousand gales. Its roots are deep, its trunk is mighty, its branches are green and flourishing. It shall not fall for thee. Thou needst not fear. We well remember that the science of geology once proudly said to revealed truth, “You must conform to my facts, or I will crush you.” But when its arrogant fictions were exploded, and its facts defined, lo! they “harmonize” with “the religion of the Bible!” So, we opine, it will ever be with any and every science, whose facts and principles are known. We confess that we have no misgiving, but that if Phrenology, and even Mesmerism, shall be well authenticated, they will not only accord with, but attest, revealed truth.

Another cause of the perturbation of our author, he would have us distinctly understand, is, the moral hardihood required to enter upon the development of principles, “not only new, but also directly in the teeth of all the religious prejudices of mankind.” He is afraid that men will not keep still, and let him tear away from them their religion—the faith in which their fathers have died, and which lies at the foundation of all their hopes. No one before him, he seems to think, has had the hardihood to venture upon the subject.

“It has been studiously, if not improperly avoided. No one has stood in the breach. . . . I know full well that no other task requires more moral courage than this. I know that men will cling with more tenacity to their religion than to all else besides. What enmity is as strong, what prejudices are as inveterate, as those awakened by having one’s religion taken from him? Like Micah, he exclaims, ‘Ye have taken away my gods, and what have I more?’”—Pp. 8, 9.

What religion, we naturally inquire, is to be taken away, and what restored? what is to be destroyed, and what built up? Our author gives us a most unequivocal clew to the determination of these questions. That religion, which is based upon revelation, is to be uprooted, and the God of the Bible is to be “taken away;” while that which is based upon human nature, and whose God is the fickle reason of man, is to be established. Let us see:—

“It will force men to abandon their religious errors, and to plant themselves upon the broad platform of the *nature of man*. That nature Phrenology unfolds. Sooner or later must the religion of Phrenology become the religion of man.”—P. 9.



Aside from Phrenology, he avers that men "have no data, no *starting point*, no *base line*, no fixed and settled *first principles*—at which to commence, and with which to compare."—P. 10. Alas for those who lived in that earlier and darker age of the world, before Gall and Spurzheim laid the abiding foundations of a pure religious faith! What avail was it that pious Enoch "walked with God," that Abraham attained to the distinguished honor of ever being known as the "father of the faithful," that Paul abounded in toils, sacrifices, and sufferings for the cause of Christ! Alas! they were destitute of the "first principles" of this refined Phrenological religion! Of what avail was it that Jesus Christ sojourned and suffered among us, when he failed, however pure and useful might have been his teachings, to furnish mankind with the necessary "data" to a religious life? Of what avail, even, is revelation itself without the Phrenological standard by which it may be measured and tested? We had supposed that infinite Wisdom had immutably fixed our "starting point"—laid our "base line"—and settled our "first principles" in religion. We fear, we greatly fear, for the accomplishment of this work, if it be left to Phrenology to settle the "first principles" of our religious faith, when its own principles are so unsettled.

The work of Phrenology, then, appears to be radical. It is to go to the very bottom of things. Old things are to pass away, and all things are to become new. And when the Phrenological millennium shall be ushered in, "unrestrained religious liberty will pervade our happy earth; and all men will see eye to eye and face to face."—P. 9. Our author seems to warm with enthusiastic fervor as he contemplates the near approach of this millennial glory. "The next ten years will witness a moral and religious revolution greater than all past ages put together have ever done before."—P. 10. Then, we suppose, when our race have witnessed this revolution, Sinai and Calvary will be forgotten. The story of redeeming love will cease to be told, and a thousand tongues chant the praises of Phrenology. The ministers of Jesus Christ will have been supplanted by Phrenological lecturers and Mesmeric manipulators; the Bible, antiquated and obsolete, will have been succeeded by the Phrenological chart and the lectures of Fowler. Men will no longer seek doctrine or precept in its pages; but theology, instruction—in fact, "everything that it is necessary for a man to know," may be *seen* and *felt* upon the exterior surface of the skull. Every man will have his Bible always with him—its doctrines and precepts, written, not upon the

fleshly tables of the *heart*, but the bony tablets of the *head*. Our author hails the approach of this day of glory.

"Light is breaking in upon the darkness of all past ages. Ho, ye that would return from your wanderings, or be delivered from your thralldoms and your errors, follow the beacon light hoisted by Phrenology. It will clear up all difficulties. It will solve all moral problems. It will point out that religion which harmonizes with the nature of man, and is most conducive to personal happiness and general moral purity."  
—P. 18.

In this moral and religious revolution—which is to produce such portentous results within the space of "ten years"—revelation is to play but a subordinate part, if, indeed, it is to be reckoned of any importance at all. It is to be the work and the triumph, not of "the religion of the Bible," but of "the religion of Phrenology."

How far, then, is this religion divergent from that of the Bible? To what extent can they consist together? Our author strikes deep when he says,—

"The chapter on the nature of right and wrong, and the origin or foundation of moral obligation, (or on the constitutional elements of the sinfulness of sin and the virtue of holiness,) as well as on the causes and cure of human depravity, will be not only new, but also directly in the teeth of all prevailing notions on that subject."—P. 13.

All this, however, may be well. Perhaps "all prevailing notions" on those subjects may be founded on a misinterpretation of the Bible, and do not imply any deficiency in revelation itself. Will this solution satisfy our author? Not at all. He professedly strikes at "existing creeds"—at "antiquated errors;" but the contrivance is too shallow to hide from us the fact, that the blow is so directed that, through "the creeds," it falls upon the Bible. Indeed, finding this play upon "the creeds" and "the errors" of men insufficient for his purpose, he advances boldly to the onset, and attempts to prove that the Bible is insufficient as a moral guide, and imperfect as a standard of religious faith and practice.

"Now if the Bible, 'without note or comment,' be an all-sufficient guide in matters of religious faith and practice, why this religious diversity and contention? Why does it not *compel* all to adopt the *same* doctrines and practices, and these the only correct ones? If experiment continued for four thousand years, and tried in all ages, and by a vast majority of Christendom, can prove *any* thing, that experiment, or, rather, its total *failure*, and that, too, under all circumstances, has proved incontestibly that, taking man as he is, and the Bible as it is,

the latter is *not*, and can *never* be, the all-sufficient religious guide and standard of the former."—Pp. 19, 20.

The revelation of God a failure—a "total failure!" And this, too, the revelation "given by God," "that the man of God may be" thoroughly furnished unto every good word and work!" That experiment a "total failure," by which innumerable multitudes have already been enabled to

"Navigate

The sea of life, and gain the coast of bliss  
Securely!"

A "total failure!" Ye mighty dead, was it in vain that ye believed?

"Piety has found friends in the friends of science."

Bacon, Newton, and Locke have reverently bowed before the altars of religion, rejoiced in its hopes, and been sustained by its faith. There is no clime, no country, that has not been blessed by its influence. At its magic touch, barren wastes have been transformed into fruitful fields; industry and the arts have sprung up to beautify the face of the earth. It has cheered the abode of poverty, sustained in the midst of trials, soothed and comforted in sickness, and enabled the dying saint to exclaim, "My flesh and my heart faileth: but God is my strength and my portion for ever." Its influence is everywhere felt—all-pervading as the air we breathe. Childhood rejoices in its light; old age is cheered by its love.

And yet "the experiment" is a "total failure!" If this be not an *ex-cathedra pronunciamento*, we are at a loss where to find one. And on what is this bold assumption based? Why, simply, the fact that Christians who profess to take the Bible as their guide, differ in points of faith and doctrine.

"If it be objected, that the Bible is already an unerring moral guide, and a perfect standard of religious faith and practice, I answer, Then why does every religious denomination in Christendom, and every member of every religious sect, besides multitudes of private individuals, all claim to draw their peculiar doctrines and practices from the Bible, and even quote Scripture therefor, and that though their difference be heaven wide."—P. 19.

The fact that Christians differ in their views upon doctrinal points, we have no disposition to deny or conceal. But what are the legitimate inferences that may be drawn from this fact? And what do these differences of opinion and practice indicate? We



reply, Nothing more, than that investigations, by different persons, have been carried on under the influence of different prejudices and different intellectual biases. It is not that the truth may not be reached, but that we do not reach it. We rest satisfied with superficial investigations, with a partial observance of facts, without sufficiently weighing and measuring, by the gospel standards, our hasty inferences. The fault is *not* in the Bible, if it be a fault even, to differ in opinion, but in us. We build our theories, perhaps necessarily, upon a partial observance of phenomena; one person has observed one class of phenomena, a second has observed another class, hence *two theories* are formed, different, perhaps contradictory. The phenomena were right, but the inspection of them was partial, and the knowledge of them imperfect. But who does not at once perceive that the argument used by our author to demonstrate the insufficiency of the Bible, would also demonstrate the insufficiency of human reason—nay, of his boasted Phrenology itself, as the same fact lies against each? How endless the contradictory vagaries into which philosophers have been led! How contradictory are the views entertained by some of the soundest Phrenologists on some of the fundamental elements of the science! Is our author willing to have his favorite science subjected to the same ordeal, and tried by the same standard, as that to which he has sought to subject the Bible? By his own showing, the guide he would offer is equally unsafe with the one we have chosen to follow.

Nothing is more obvious than the fact, that scarcely any two Phrenologists—we mean those of eminence—agree even on fundamental points; and yet each professes to give the teachings of Phrenology. A few, from among the many instances that might be quoted, will serve to show in what a labyrinth of incongruities, inconsistencies, and contradictions, these professed lights of the world have fallen. And yet each one, for himself, speaks with oracular positiveness. By Mr. Spurzheim the natural laws of the universe are made to originate with God, and to be dependent on him,—“Natural laws are evidently effects of the will of the Creator, or God.”\* Mr. Fowler, on the other hand, makes these laws originate in the “eternal and essential fitness of things,” and makes even God himself subject to their dominion,—“The whole universe, God himself included, is governed by immutable, unalterable laws.”—P. 103. Mr. Combe, guided by Phrenology, arrives at the conclusion, that the system of nature “does not appear to be one of optimism,” but “that the world, including

\* Phil. Cat. Nat. Laws of Man, p. 8.

both the physical and moral departments, has been constituted on the principle of a progressive system, like the acorn with reference to the oak."—P. 103. He also scouts the doctrine of the original perfection of the world, and its subsequent derangement, as an hypothesis hardly worthy of notice. On the other hand, Mr. Fowler asserts the original perfection of nature, and especially of man,—“Nothing can be more plain or unequivocal, than that man was made *perfect* at first. He *was* created perfect. His original constitution was perfection itself.”—P. 25. Again, Mr. Combe, indirectly at least, admits the insufficiency of human reason, including Phrenology, of course,—“I do not intend to predicate anything concerning the perfectibility of man by obedience to the laws of nature.”\* Contrariwise Mr. Fowler says,—“That [that is, ‘the nature of man’] obeyed, we are as perfect in conduct as we are by creation.”—P. 43. Mr. Combe says,—“I do not intend to teach that the natural laws, discoverable by the unassisted reason, are sufficient for the *salvation* of men without revelation. . . . And I distinctly declare that I do not teach that obedience to the natural laws is sufficient for salvation in a future state.”† But Mr. Fowler says, that such an expositor of our moral nature as is Phrenology, “once found, is our talisman, our philosopher’s stone, in all matters of religious belief and practice. That found, we need nothing else.”—P. 43. And in another place, he says, that obeyed, “the fall, and all its effects, will pass by him. He will need no Saviour, for he will commit no sin.”—P. 25. But this is only a tithe of the discrepancy and contradiction that exists among Phrenologists on the very fundamental elements of morality and religion. If, then, we reject the Bible because men, who profess to take it as their moral and religious guide, differ on some points of doctrine and practice; on the same principle must we reject Phrenology as an insufficient guide—especially as its great expounders, who have penetrated all its depths, and unraveled all its mysteries, have reached conclusions wholly irreconcilable with each other.

But our author stops not here. He pushes the onset a little further, and makes still another effort to bring down the Bible from its high position, as to authority in matters of faith:—

“Modern Christianity makes too much of her Bible, by ascribing to it more than it claims, or was ever designed to accomplish. Christianity, or the doctrines of the Bible, are only the *supplement* of religion, while *natural* theology, or the existence of a God, or the funda-

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\* Constitution of Man, p. 5.

† Ibid., p. 6.

mental principles of religion to be presented in this essay, are the foundation."—P. 21.

It seems to us not a little queer, that the "supplement" should have preceded the book; that Christianity should so long have existed without any "foundation:" in fine, that Moses, and David, and the prophets—that Jesus Christ and the apostles, should have preceded O. S. Fowler. "Modern Christianity" has reason to think "much of her Bible." She has witnessed the impotent strugglings of the human reason, when unenlightened by its beams, unguided by its counsel. She has seen how wretched man may become, and the anarchy into which society may be thrown, when the restraining influences of "her Bible" are discarded. *She has reason to think much of her Bible!* It is the foundation of her faith; it is the light of her eye; the guide of her reason; the pillar of her support, and the arm of her strength. Tear away "modern Christianity" from her moorings to the Word of life, and a useless hulk, worm-eaten, rotten, and tempest-tossed, she would drift down the tide of time, till her leaden weight could no longer be upborne by its waters.

Still another thrust at the Bible:—

"The human mind requires somewhat more of *proof* than it finds in the Bible. The Bible gives us its *ipse dixit* simply; but the human mind requires *evidence*—requires to understand the *why* and the *wherefore*, and the *philosophy* of that which it receives. That philosophy the Bible does not give—does not even *pretend* to give. It requires belief on the ground of a 'Thus saith the Lord,' and then leaves it. As man is endowed with reason, it is proper, it is imperative, that his reason be satisfied."

"We have religious teaching enough, but not of the *right kind*. Enough of sabbath schools, and Bible classes, and preaching, and revivals, but not of the *right character*. We require more *philosophy*, in which to base it, and with which to enforce it."—Pp. 22, 23.

We cannot but regard the above as a blow aimed at the very root of revealed religion. The reason of Sir Isaac Newton, and of John Locke, could be satisfied with this message from God. The former accounted "the Scriptures the sublimest philosophy." The latter, after his wide survey of the human mind, and of the principles and conduct of reason, affirms,—“In the Bible are contained the words of life; it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.” We said it was a blow aimed at revealed religion, but it is an insidious blow. There is no open dealing upon this point by the author. The Bible is true, if it harmonize with Phrenology, and because



it harmonizes with Phrenology—not because it came from God. On the other hand, if it harmonizes not with Phrenology, then is it not true, and it must be swept away. Such is the course of our author. He makes no bold, manly attack upon the authenticity, genuineness, inspiration, or authority, of the Holy Scriptures. But then, he insinuates the discrepancy between them and the human reason, in such a manner as to beget distrust in them, and to weaken their authority and influence. We will not say that this is willfully and knowingly done; we are inclined to the more charitable opinion, that it may result from that over confidence in his speculations, which blinds him as to their ultimate consequences.

We may, however, take a little comfort in the idea, that should the dreaded catastrophe really take place, and Phrenology break down revelation and the Bible, still it cannot destroy *religion*. This will stick to man as close, and, in fact, is as essential to his being as the bumps on his head. Nay—more and better—he will not only remain religious, but he will grow more and more religious. Listen to our author:—

“Nor is there any danger, or even possibility, that man will ever become *less* religious than he now is, and always has been, any more than there is danger of his ceasing to become hungry, or to breathe; for religion is engrafted upon his very nature, or, rather, forms no inconsiderable portion thereof. This fact, established by the whole history of man, is demonstrated by Phrenology, in showing that a larger proportion of the brain is appropriated to the development of the moral and religious organs. Till, then, the nature of man is essentially remodeled, that nature will *compel* him to have a religion of *some* kind.—Pp. 15, 16.

In another place, our author says of man:—

“He cannot be otherwise than moral and religious. As well live without air, or food, or life, as live without moral sentiments of some kind, and religious practices of some sort; because they are just as much a part of his constitution as reason, or appetite, or affection, or breathing. Nor can he live without them any more than without a stomach or a brain.”—P. 29.

This, we confess, is driving the nail in a sure place. Certain it is, that to attempt to live “without a stomach or a brain” would be a rather precarious experiment. Hence, then, we have a necessity for the existence of “moral sentiments of *some* kind, and religious practices of *some* sort.” But the natural inquiry arises, To what kind of moral sentiments, and to what sort of religious practices, does Phrenology give preference? Does it enshrine that of the “conceited Chinese”—that of the “benighted Hindoo”—that of the “degraded Ethiopian”—that of the “noble son of the forest”

—or that of “the Bible?” The author leaves us sadly at fault upon this point, though occasionally he seems to huddle them together into one incongruous group, and place them all in the same category. Our author seems unwilling to descend to particulars, and define or point out the elect religion. We suppose, however, great obstacles lay in his way. Should he give the preference to “the religion of the Bible,” offense would be given to the “conceited Chinese.” Should he give it to Buddhism, what a hue and cry would ring through Christendom? We can appreciate the delicacies of our author upon this point. Again, he gives us pretty clearly to understand that extensive modifications must take place in every kind of religion, before they can harmonize with the nature of man—with Phrenology.

But then it may be urged also, that, if our author has not given us his own opinions on these knotty and delicate points, he has given us what is of more value—a key by which we may unfold the labyrinth of every religion; and that is Phrenology.

“We here have a moral touch-stone, by which to try and test every creed and every practice.”

“How shall we know what is right, and what is wrong? By what *standard* shall we try all our creeds, all our practices? By the standard of the nature of man. That nature is all right—is perfection itself—as perfect as God could make it. Hence, to follow that nature in belief, in practice, is to believe *right*—to do *right*.”—Pp. 19, 43.

But Phrenology is not only a test of the rottenness or soundness of “the various creeds;” it is, also, the grand illuminator of our race—the all-sufficient teacher of man, than which “we need nothing else.” It unfolds his whole nature, manifests all his relations, and all his duties.

“But where can we find an unerring expositor of the moral nature of man? Such an expositor, once found, is our talisman, our philosopher’s stone, in all matters of religious belief and practice. That found, we need nothing else. That obeyed, we are as perfect in conduct as we are in creation. Where, then, can that stone be found? In heaven? No, for we cannot get at it there. In the Decalogue? No, it is too short. In the Bible? No, not all of it. But in the *pages of Phrenology*. That dissects, it lays man’s moral nature completely open, and reveals every thread and fibre of it. Every law, every requirement, every doctrine, every action required by the nature of man, will be found in this book of man’s moral and religious nature.”—P. 43.

“Phrenology can tell us of all that man can know as to what is right and wrong, good and bad, sinful and holy. All that can be known of duty, of penitence, and of pardon. . . . All that is (at least all that is to us) concerning the worship of a God. All that can be known of

times, places, and modes of this worship. All that can be known, all that is, concerning its frequency, its character, and its effects."—P. 32.

What need, then, have we of a revelation from God? None, absolutely none. Man has only to put his hand upon his head, and he may instantly know "all that can be known" concerning religion and religious duty. Why have religious teachers been sent to address the ear and impress the heart, when every nook and cranny of the head is thronged with teachers on every topic of human interest—teachers, infallible, all-sufficient? Behold, the very skull is distended with the dormitories where they sleep, the workshops where they labor! What man needed then, was not a revelation, but a bust,—ornamented with Phrenological delineations. How happy we, on whom this glorious science sheds its super-heavenly rays!

But then, this necessity of being religious—this being *compelled* by nature to *worship*, just as she compels us to *eat*, and *drink*, and *sleep*!

"So of veneration. It so *is*, that man worships, just as it so is, that he eats and sleeps. He worships a supreme Being. He is so constituted. He cannot do otherwise, any more than he can do otherwise than eat, or sleep, or die."—P. 32.

And, indeed, how is it possible for him to do otherwise? With that bump of "veneration" upon his head, the central crown of presiding divinities, how can he be otherwise than devout? This system, at one fell swoop, strips human actions of all moral attributes. It is just as pious to eat, at the bidding of the stomach, as it is to worship—God, or something else—at the bidding of "veneration." The existence of veneration we do not question. But—granting to Phrenology all that our author claims for it as a mere science—his exposition of the function of veneration is unsound, untenable. Veneration prompts us to worship, just as hunger prompts us to eat. But hunger simply requires food; it does not determine what that food shall be—whether flesh or vegetable—whether animal or human flesh. It says nothing of "times, places, and modes." So of veneration: it says, worship; it prompts to worship. But the perception of a God to worship, is the function and office of other faculties—so, also, the determination of "times, places, and modes." Hence, veneration worships whatever these faculties place before it, as the object of worship,—be it an idol, a vegetable, a serpent, the sun, or the great God of heaven and earth. Hunger is appeased, whether the man eat a chicken or a child; so veneration, considered merely with reference to its ori



ginal function, is satisfied, whether the homage is paid to God or to the devil. This is the true interpretation which the science of Phrenology gives to this primitive faculty. All else that concerns worship, all that concerns the object of homage, all that concerns the time, place, and mode of this homage, comes within the range of revelation. Phrenology trenches not a single step upon the province of revelation. Organize man—give completion to his moral faculties even, and leave him without instruction as to the manner, extent, and limitation of their use, and he would still be but a blind creature of impulse. Accordingly, God has never left him—not even in the period of his innocence—without a revelation with regard to his duty.

To turn to another point, it is urged that Phrenology demonstrates religion; that it applies science to its doctrines, and places all upon a scientific basis.

“This science puts all these doctrines, all these requirements, on a *scientific* basis,—on that same basis of positive, actual *fact*, on which the science of mathematics places every mathematical truth; or of astronomy, any astronomical truth; or of chemistry, any chemical truth; or of induction, any matter of inductive philosophy. It is *all* put upon this basis. Nothing is left at loose ends. It is *all exact*, all *demonstrable*, all certain. And all plain, too. No mist envelops any point of it. No dark spot remains upon its horizon. Every fact is as light as the noonday's sun of eternal truth and unquestionable science can make it.”—P. 43.

These are large promises. Let us look to the *redemption* of them; and see what the science of Phrenology is actually adding to our stock of demonstration on this point. “The existence of a faculty proves the existence of its counterpart.” Good. But this is an axiom of philosophy, as old as philosophy itself. On this very principle Socrates argues the immortality of the soul:—“Man is born to know the truth; but he can never attain to a knowledge of it in this life,—hence the life to come.” Surely Phrenology will not have the presumption to lay claim to its discovery. We very much doubt whether it has even discovered, or made any new application of it. Let us observe how our author reasons from this starting point:—

“As the existence of the eye, and its adaptation to light, presuppose and necessarily imply the existence of that light to which it is adapted; as the existence of the stomach, and its adaptation to food, presuppose and necessarily imply the existence of food adapted to it; the adaptation of the lungs to the air, and the air to the lungs; of causality to the laws of causation, and laws of causation to causality; and so of illustrations innumerable scattered throughout nature, and constituting

a great portion of nature ; so the existence of veneration, and its adaptation to divine worship, presuppose and necessarily imply the existence of a Deity to be worshiped."

"If to this it be objected that 'most men adopt those religious views and practices in which they were educated,' and that therefore religion is *taught*, I answer, that before any one *can be taught* anything, he must have some *original, primary quality* capable of *being taught*. Can you teach a dog to be solemn in church, or a swine to pray? But *why* not? For the same reason that you cannot teach a blind man to see, or a deaf man to hear, or a man without limbs to use them; viz., because he has no original, primitive *faculty* capable of *being taught*. And the very fact that men *can be taught* to pray and to worship God, proves that they have that very primitive faculty contended for."—Pp. 47, 51.

All this may be good, very good—true, scientifically true. But what light does Phrenology shed upon the subject, beyond what the reflecting world possessed before? The existence of a primitive faculty in man adapted to the worship of God was not a discovery of Phrenology. Its existence was known long before Phrenology had being, as a science. It was not the existence of *veneration*, but of the *organ* through which it acts, to the discovery of which Phrenology lays claim. It shows the *location*, and not the *existence*, of the principle. That was known before. Now, the argument for the being of God rests upon the existence of the principle in the mind, and not upon the existence of its corporeal organ; hence, so far as scientific demonstration is concerned, Phrenology advances us not a step.

There is, however, one discovery, to the credit of which our author is fairly entitled; and for which the religious world must certainly feel greatly indebted to him. The discovery is this:—

"Each modern religious sect has its own peculiar set of Phrenological developments, which harmonizes perfectly with the peculiarities of its creed."—P. 56.

Now, we appeal to our author, whether—applying the principle above discussed—the fact that "each modern religious sect has its own peculiar set of Phrenological developments," does not demonstrate the necessity of the existence of those several sects? "Your *organs* differ, and this diversifies and distracts your religious views and feelings."—P. 55. Why, then, complain of the existence of different sects in religion? Is there not the same necessity for their existence that there is for the existence of religion itself? If "veneration" makes man, from necessity, a religionist—a worshiper, then will "large veneration, with predominant self-esteem

and firmness, and large conscientiousness," of necessity, constitute an "old-fashioned Calvinist:" while "large veneration, combined with predominant benevolence and adhesiveness, and moderate destructiveness," constitute a Universalist: and "large veneration, with predominant benevolence and large ideality, firmness, self-esteem, and social faculties, conscientiousness" middling, constitute an Episcopalian. Alas, for the poor Quakers; we cannot discover, phrenologically speaking, any necessity for their existence as a sect. They "have no characteristic moral developments, and accordingly allow their members to hold any and every belief, provided they *do* thus and so." These are to us new and rare developments. We had before heard of theft, murder, and the like, discoverable in the villainous bumps upon the poor wight's head. But that the Phrenological developments presented a complete guage of not only one's piety, but also of his speculative views in theology and his sectarian preferences, is to us a new and surprising revelation. How many are the practical and useful purposes to which this discovery may be applied! To mention but one. It should, at once, put an end to all proselytism. Let all candidates for church membership undergo a Phrenological examination, and let their "organs" decide the point. In fine, would it not be well to have the entire community classified, and distributed "scientifically" to the several sects, according to their respective Phrenological developments? This is a rich vein, but we cannot pursue it further.

We have heretofore discussed the essay of our author, in its relations to some of the fundamental principles of religion. We will now view it in its conclusions, with reference to some of the cardinal doctrines taught by revelation, and some of the fundamental duties it enjoins.

The section on "the true religion and the false," is an interesting medley. It seems to be a concoction of all things, good and bad, sound and heretical, grave and ludicrous, solemn and farcical, sublime and ridiculous. Bigoted sectarianism, exclusive religionism, ascetic religionists, rich, proud, fashionable Christians,—all receive merited castigation. But the gist of the whole is, that "the religion of human nature"—of Phrenology—is too little esteemed; churches are not opened for the propagation of its doctrines, ministers refuse to preach it, and hence our author pours out the vials of his wrath upon them.

But to specify particular doctrines of revealed religion;—what says Phrenology about "the fall" and its consequences? Our author seems to admit the fact of the fall, or rather he speaks of it



as the "alleged fall." Of the immediate effects of that "alleged fall," he speaks negatively:—

"No one supposes that his alleged fall *took away* any original moral element, or *added* any new element or faculty of depravity. This fall could only have *perverted* his nature. It could not possibly add or destroy one jot or tittle of nature. It took away no limb, no muscle, no physical organ. It added no Phrenological, or other mental or moral faculty or power. As far as his *original constitution* was concerned, it left him just where it found him."—P. 24.

To show why Phrenology is silent upon the doctrine of the fall, or makes no special provision to meet the emergency occasioned by it, our author further remarks:—

"The fall was *subsequent* to the nature of man. So was the plan of salvation by Christ. So the whole paraphernalia of accompanying doctrines—all the doctrines connected with that salvation, or growing out of it. They are *extraneous* to the nature of man. They are added to it, as far as they are connected with it."—P. 25.

Our author here, at one bound, leaps over a logical chasm of such width and depth, as would have frightened from the attempt any man laden with the weight of more than "one idea."

"And if man will but fulfill all the precepts, and obey all the requirements of his original nature—of Phrenology—the fall, and all its effects, will pass by him. He will need no Saviour, for he will commit no sin."—P. 25.

We should certainly have reasoned in another direction. If "the religion of Phrenology" was antecedent to "the fall," and regards man as a being with faculties *unperverted*, it must be inapplicable to him as a fallen being—with *faculties perverted*. As a system of religion of saving efficacy, Phrenology, reasoning from its own premises, must fall to the ground. We need not stop to point out the glaring contravention of this exposition of the fall and its consequences, with that contained in the Word of God. Our author, indeed, in another place, admits that "few, if any, live up to their original natures;" but he makes no admission of their inability to do it. He admits that their faculties are perverted by the fall, and yet claims that they are able to live as they should have lived with faculties unperverted. The watch is out of order—its parts are perverted; but yet it must keep time. Grant to man this ability in his fallen state, and you belie the Scriptures, you take away the necessity of redemption by Jesus Christ, and charge Heaven with folly. "The plan of salvation by Christ," "extraneous to the nature of man!" It is founded in the very wants of that nature, it was

sent to meet the necessities of that nature, to supply its lack, and heal its deformity.

Let us instance the sabbath;—what says Phrenology about the sabbath? Does it require any sabbath? Does it even require man to set apart any portion of time for religious worship? Our author distinctly propounds these questions; and a few quotations will serve to give the response he makes to them.

“Phrenology answers this question thus:—Man, worship thy God, worship *daily*, worship *habitually*. Exercise thy religious feeling not by fits and starts, not at given times and seasons, but *continually*. Make this worship a part and parcel of thy daily avocations, or, rather, pleasures.”

“Phrenology says, Thou mayest go to church if thou pleasest, or not go if thou objectest. It says that *place* and *mode* are nothing; that the *worship* is the *main* thing. . . . At least it is lawful to walk abroad in the fields on the sabbath, enjoy the fresh breezes, and pick and eat fruit, and what we like. This shutting ourselves up in doors is positively wrong.”

“If the day is too holy in which to take exercise, it is, of course, too holy in which to eat, or breathe, or live. Why does not the heart stop its wonted pulsations the moment Sunday begins, and resume them the instant it terminates? For, if it be right to eat or breathe on the sabbath, it is equally, for precisely the same reason, right that we exercise, recreate, pick flowers and fruits, enjoy nature, enjoy life.”

“‘O but,’ says one, ‘let us at least have a sabbath as a day of rest from the toils and burdens of the week. As a civil institution, it has no parallel in value. Our horses and servants need rest. We all require one day to clean up, refresh our weary bodies, banish the cares and vexations of business, and place our distracted minds on heaven and heavenly things.’ I know, indeed, that if men will work too hard one day, they will require rest the next. Not so if they do not *overdo*. Indeed, perfect health requires a given equal amount of labor *daily*. So if a man will eat too much, he will be benefited by fasting. Not, however, when he has eaten just enough. If you do not work your beasts too hard week-days, they will need no rest Sundays. If you do not follow the world too closely six days in the week, you will not feel the necessity of resting from it on the seventh; but will be the better for not resting. So if you will exercise veneration sufficiently during the week, you will need no sabbath to increase its energies. Live just as you ought during the week, and you will require to live just the same on the sabbath.”—Pp. 77, 78.

Now, it will not, we presume, be argued that the sabbath was designed for man as a *fallen* being, inasmuch as it was instituted before the fall—was considered needful for man in his state of original perfection. How much more needful now that he has fallen! Do away the sabbath, or what is the same thing, observe

it according to the teachings of our author, and you will eventually do away with the Christian religion. Let it not be said, however, that Phrenology, as a science, is opposed to the institution and observance of the Christian sabbath. On that subject it is silent—it lies without its true province as a science. We must not confound the vagaries of the priest with the sayings of the oracle.

Again,—*what says Phrenology about prayer?* “Veneration says *pray*.” Mr. Scott gives us the following legitimate and pertinent exposition of the true teachings of Phrenology on the subject of prayer:—“The true Phrenological view of prayer would seem to be the following: three faculties have been bestowed on man, which prompt him to worship a supreme Being; *veneration* and *wonder* directly dispose us to this, while *hope* leads us to the expectation and belief that our prayers will not be altogether ineffectual; but that if they are put up in a manner agreeable to the divine will, they may be favorably *heard* and *answered*. That these are the legitimate promptings of the feelings now mentioned, seems evident from this; that the higher and more perfect the character becomes, the more intense is the desire of the individual to engage in such acts of worship, and to *pour out his petitions to God in prayer*. It thus appears that this disposition to pray, and to expect an answer to prayer, is ‘not a factitious feeling,’ (as Mr. Combe expresses it in reference to another subject,) ‘or a mere exuberance of an idle and luxuriant imagination; but it is the result of certain primitive faculties of the mind, which owe at once their existence and their functions to the Creator.’”\*—*Scott's Harmony of Phrenology with Scripture*. Pp. 324, 325.

The above is unquestionably what Phrenology teaches us concerning prayer, and is *all* it teaches us concerning it. This view, so far as it goes, too, perfectly accords with the teachings of revelation on the same subject. The Bible tells us to *pray to God*: “veneration and wonder directly dispose us” to pray: the Bible says, “Ask, and ye shall receive;” while “hope leads us to the expectation and belief that our prayers will be heard and answered.”

Another class of Phrenologists, however, take, in common with our author, a different view of the subject. They consider the benefit derived from the exercise of prayer to consist, not in the fact that God hears and answers it, but in its tendency to cultivate certain emotions of soul, and also to stimulate us to exertion to secure the object prayed for. The doctrine boldly advocated by Mr. Combe is, that prayer has no effect except by its reflex influ-

\* Combe's System of Phrenology.



ence on the mind of the suppliant; and that its true efficacy consists not in the mere asking, but in its being a means of producing that frame of mind that qualifies us to receive.\* Much in accordance with the above is the exposition of our author:—

“Veneration prays. Prayer is, then, our duty, as it certainly is our pleasure. This has been already shown. But it remains to answer the question: Does praying for any given thing have a tendency to bring about the end desired? Does it alter the course of the Deity? Does it change the immutable laws of the Almighty? Does it set aside the laws of cause and effect? No, neither.”—P. 90.

No one, we presume, will contend that prayer will “change the immutable laws of Deity,” or “set aside the laws of cause and effect.” One of the immutable laws of the Deity is, that he will hear and answer prayer. So we understand it. The laws of cause and effect are by no means abrogated. For prayer is one of the causes ordained by Heaven to produce both moral and physical effects. Let us follow the exposition of our author still further:—

“I have my doubts whether the spirit of prayer is fully understood—whether its true analysis has yet been given. The general impression is, that its main object should be to *bring about* something—to supplicate some blessing, to obtain some gift from God. This interpretation cannot be sanctioned by Phrenology. This science shows—all nature shows—that the whole universe, God himself included, is governed by immutable, unalterable laws—that causes and effects reign supreme, and allow not the least chance for prayer to effect the least change in effects, because it cannot change their causes. And to suppose that human entreaties can change the mind, the will, the eternal purpose of the Almighty, is utter folly—is downright blasphemy. These notions are revolting to correct notions of the universe.”—P. 103.

Here we have the universe—God, heaven, earth, hell—bound in chains of the most absolute fatalism. The idea of an answer to prayer, of obtaining *anything*, is utterly discarded. Next, our author defines what, in his view, “is the true function of prayer, and what its effect.” Its function is the exercise of the spiritual feelings. Its object is twofold: first, its influence on the mind of him who prays; second, the diffusive influence it exerts over others. It affects the creature only; has no direct or indirect influence in the court of Heaven. Now we object to this whole theory of prayer:—

1. It is an incorrect interpretation of even the teachings of Phrenology upon the subject. We have already seen what is the true exposition of Phrenology on this subject, and there can be no

\* See Constitution of Man.

question as to its harmony with the true theory of prayer as drawn from the sacred Scriptures.

2. It resolves prayer into a mere Mesmeric influence. In its influence upon the individual, our author represents it as inducing a spiritual state "which foreknows the future, and perceives the truth, as by magic." He says,—

"When particularly anxious to perceive and enforce truth, I feel like praying, perhaps not audibly, but like throwing myself into this spiritual state, in which truth flows into my own soul, from which it radiates into the souls of all who hear me."

3. If the above theory be true, it matters not to whom or what men pray—God, the devil, or the Grand Lama—provided the man has confidence in the object to which he prays. The devil worship of Africa may be rendered as effectual as prayer offered to our almighty Father in heaven.

4. Another objection to the above theory is, that prayer made to the God of heaven by Christians who believe it, can be looked upon only as acts of solemn mockery.

5. This theory makes void—nay, absolutely worthless and hypocritical, that solemn prayer offered by our Saviour for his disciples, and for all that should believe on his name in the world. According to this theory, that prayer could do nothing for the world—nothing for his disciples. And as to its reflex influence upon himself, he needed no such stimulus to his piety and zeal. For instances of the Saviour's praying, see Matt. xix, 13; xxvi, 36, 39, 42, 44; Luke v, 16; vi, 12; ix, 18, 28; xi, 1; John xv, 16; xvii; Heb. vii, 25, &c.

6. Another objection to this theory is, it is contradictory to the whole teaching of the sacred Scriptures on the subject of prayer. In both the Old and New Testament we are taught to expect *answers* to prayer—taught to expect that prayer will *avail* with God. "The eyes of the Lord are upon the righteous, and his ears are open to their cry. The righteous cry, and the Lord *heareth* them, and *delivereth* them out of all their troubles." Ps. xxxiv, 15, 17. "Call upon me in the day of trouble; I will deliver thee." Ps. l, 15. "He will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee." Isa. xxx, 19. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. xxxiii, 3.\* The same doctrine is taught by our Saviour and throughout the New Testament.

\* See also in the Old Testament, Ps. cii, 13, 16; cxlviii, 18; xxxvii, 4; xci, 15; xxx, 2; xxxiv, 2; Joel ii, 32; Isa. xlviii, 19; lxv, 24; lxvi, 8; Zech. xiii, 9; Job xxii, 27; 2 Chron. xv, 2, &c.

Indeed, prayer is enforced by the very consideration that it will be *heard* and *answered*. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii, 7, &c. "Draw nigh unto God and he will draw nigh unto you." James iv, 8. "We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv, 15.\* Nothing can be more certain than that, if our author has given the true exposition of Phrenology on the theory of prayer, it is totally irreconcilable and contradictory to that of the sacred Scriptures.

7. A final objection to the above Phrenologico-Mesmeric theory of prayer, is, that prayer *has prevailed* with God. How oft did the prayer of Moses prevail with God! When Israel had been led into idolatry, his intercession turns away the fierce anger of the Almighty, Exod. xxxii, 1-14; when the consuming fire of heaven was devouring the complaining and rebellious people, "Moses prayed unto the Lord, and the fire was quenched," Num. xi, 2; and when he pleads that the great iniquity of his people may be forgiven, "the Lord said, I have pardoned according to thy word." Num. xiv, 20. "Thunder and rain" descend in answer to the prayer of Samuel, 1 Sam. xii, 18; in answer to Elijah's prayer, "the fire of the Lord fell, and consumed the burnt sacrifice," and licked up the very water that filled the trench around the altar, 1 Kings xviii, 30, &c.; in answer to the prayer of Elisha, the Syrian host are smitten with blindness. 2 Kings vi, 18. It would be absolutely impossible to present the multitudinous instances in which prayer has prevailed with God.† Such instances are not only recorded on the pages of inspiration; they enter into the experience of the people of God; they come within the range of their observation; they stimulate and ennoble their faith.

How absolutely puerile and contemptible is this theory of prayer, compared with the sublime aspects in which it is presented in the Word of life! Who that credits this theory could ever pray? He might work himself up into an enthusiasm, a frensy; but the essential element of prayer he could not possess. This blind theory of prayer, by one fell stroke sunders the most endearing relations that exist between God and man. It is astonishing how far men

\* See also James v, 15; Luke xviii, 7; 1 Pet. iii, 12; Rom. x, 13; Heb. xi, 6; Matt. xviii, 19, 20; John xv, 7.

† See Gen. xxxii, 28; xviii, 32; 1 Sam. i, 27; 1 Kings xvii, 22; 2 Kings xix, 20; xx, 5-11; Acts xii, 5; James v, 16, &c.



can depart from all that is true and sound in religion, and yet profess to be Christians—nay, the only men of sound and elevated piety !

In close connection with the above views, our author proceeds to show that neither our righteousness nor our sin can in any way affect the Almighty ; the doctrine of a special providence is denied ; conversions and revivals are denounced ;\* and even the mysterious and incomprehensible doctrine of a divine trinity is unraveled and exploded by one touch of our author's wand. We should be glad to follow these and kindred topics out into detail ; but such an extended analysis would be burdensome to our readers. The analysis on the specific doctrines above given may suffice as an example of the whole.

And yet our author invites us to receive his misty, fragmentary, and incongruous ravings, as the only true exposition of the Christian system. All before him have been but dolts and idiots. He first has unfolded the pages of true wisdom, unsealed the fountains of true piety. He invites men—all the world to come—to receive the gospel as delivered by him, to drink from its fountains till their largest desire is satisfied. He exhorts them not to fear their influence, but to drink without stint, without measure. As if he would say,—“ See how pious they have made me ; drink your fill, and they shall make you equally pious.”† With Phrenology, as a science, we have nothing to do. We have neither attempted to prove, nor disprove it. What we object to, is the application of its principles to uses for which they were never designed,—never adapted. This, however, has been the fate of almost every science

\* Rather, perhaps, we should say “perverted,” for our author says, “All may be converted, be holy, be happy. Nor should they wait to be operated upon. They must operate upon themselves—must pray—must *spiritualize* themselves. And so we must spiritualize, convert, one another ; for all the organs are capable of being excited.”—P. 111.

† “Those who accuse Phrenology of leading to infidelity and skepticism, either practically or theoretically, have either but a smattering of this sublime, this religious science, or else are incapable of comprehending it. Its influence on my own mind has been to *deepen* my religious feelings, and enlarge their boundaries, not to enfeeble them. True, it has enfeebled my narrow-minded sectarian notions. I thank God that it has. Much that was bigoted, intolerant, contracted, and erroneous, it has abolished. But the gold of Ophir, the wealth of India, the treasures of the whole earth, could be but a drop in the bucket, compared with the value of those religious doctrines and feelings it has *added* to my former religious stock. Nothing could tempt me to return back to that state of semi-darkness from which Phrenology has delivered me. I consider that true religious feeling has been multiplied within me a hundred-fold by this science.”—P. 125.

in its incipient stages. The science of astronomy was used by its first cultivators for the purposes of astrology; and voluminous were the works, and complicated the calculations, that were made to arrive at the means of ascertaining future events by observing the stars. In fact, astronomy had been studied for three thousand years before its true uses were discovered; before it was applied to the uses of navigation, and the determination of the geography of the globe. The uses of the science of chemistry were equally misunderstood through many and long ages. The same was true of the science of geology. The examples which the history of these and other sciences afford, should lead the cultivators of any and every science to guard against rash and premature speculation, confident and empty declamation. They would do well to heed the reproof given by that master-mind in philosophy, Lord Bacon, to those who "disdain to spell, and so by degrees to read, in the volume of God's works, and who, contrariwise, by continual meditation and agitation of wit, do urge, and, as it were, invoke their own spirits to divine and give oracles unto them, whereby they are universally deluded."

The remarks of Mr. Scott, in his reply to Combe, are so just and so clear, with reference to the true relations between Phrenology and revelation, and so forcibly illustrate the light which the former may be expected to shed upon the latter, that we cannot forbear a brief extract.

"In regard to all points connected with revelation, I may now remark, once for all, that there is nothing whatever in Phrenology, more than in any other system of the human faculties, that either affords an objection to any of the conclusions to which we arrive on the ordinary principles of reasoning, or which furnishes us any great additional light to guide us to a right conclusion respecting them. It is perfect delusion to suppose, as Mr. Combe seems to do, that this new science is to produce a total revolution in our theological creeds, and place the Bible and its doctrines in an entirely new light. There is no truth or feasibility in such a supposition. Those parts of Scripture which were before clear and indisputable, remain clear and indisputable still, and derive no additional clearness from Phrenological illustration; and, on the other hand, there is no fact revealed by Phrenology which is at all at variance with any of these points."—*Scott's Harmony of Phrenology with Scripture*, p. 328.

It would be as consistent to apply the doctrines of the calculus to the determination of the authenticity of the Bible, and the truth of its doctrines, as it would the science of Phrenology. We can-

not but suspect the sanity of him who would substitute the teachings of Phrenology for the moral and religious instructions of the Bible. The doctrines of the most eminent Phrenologists are often contradictory, even with regard to fundamental principles—and, we may say, always vague and unsatisfactory. Accordingly, we find Spurzheim and Combe at variance in their attempts to fix the fundamental rule of moral conduct. The former says: "He who possesses the faculties proper to man in the highest perfection, and in whose actions they predominate—he *who can challenge the world to convict him of sin*—has a right to determine moral principles, and to fix rules for moral conduct." But where shall the man be found? who shall decide that he is *the* man? and how shall his authority be enforced? These are questions of great moment. On the contrary, Mr. Combe says: "The dictates of the moral and intellectual powers, which constitute rules of conduct, are the collective dicta of the highest minds, illuminated with the greatest knowledge." But who shall gather and embody these dicta? who shall determine which are "the highest minds, illuminated with the greatest knowledge?" How are these decisions of "the highest minds" to be expressed?

The fact is universally admitted, that every system of morals, devised by man, is imperfect. This is as true of modern as of ancient systems. Volney and Diderot have succeeded no better than Plato, Aristotle, and Zeno. Our author would contend that they failed, because they were destitute of the key to the philosophy of human nature, which the science of Phrenology affords. But, then, how happens it that Spurzheim and Combe, with this identical "key" in their hands, differ at the very first step—differ on the very principles they would establish for the determination of the rules of moral conduct? "The one says a rule can only be given by an absolutely perfect being; the other says it is to be obtained by the collective wisdom of all the highest minds." To whom, then, shall we appeal? To Mr. Fowler? How shall we know that Mr. Fowler is endowed with supreme authority for the determination of these questions? How shall we convince the world that he has become the depository of the only true wisdom, and persuade them to obey his "dicta?" We will not say that the writings of Spurzheim, Combe, and Fowler, contain no exalted moral principles and precepts. They are scattered in fragments throughout their works, glittering like specks of gold in a heap of rubbish. They are often arranged in such a form, and presented in such a light, as to lead the casual beholder to think that the whole heap is gold. But where have they obtained these



principles? They have all—without exception—been stolen from the Bible. There is not, we are bold to say, there is not a high moral principle or duty set forth with distinctness and force, that has not its origin in revelation. And it is a literal fact that when these sage philosophers—the great lights of the world, as they would have us believe—attempt to settle principles without the aid of revelation, they become misty, vague, often absolutely puerile. The rules they prescribe contain nothing definite or certain; nothing, in fine, on which we can place the least reliance. If we take Spurzheim, Combe, and Fowler, as men of “the highest minds, illuminated with the greatest knowledge”—their “dicta” are in many respects contradictory, irreconcilable: who, then, shall arbitrate and decide?

There is another point on which we would offer a passing remark. Mr. Fowler utters the severest anathemas against churches and ministers, because they defer so little to human reason. He would have science, philosophy, anatomy, physiology, and especially Phrenology and Mesmerism, taught from the pulpit.

“I insist upon it, that science should be taught *along with* religion. . . . At all events, I consider clergymen almost culpable for not preaching more physiology and Phrenology. I would have them carry their manikin into the desk in one hand, and their anatomical and physiological preparations in the other—to be followed by herbariums, specimens of animals of all kinds—birds, beasts, insects, fish, and the whole range of nature, animate and inanimate, and preach on astronomy, on electricity, on chemistry, natural history, &c.—on all the works of God—his noblest work, of course, the most.”—P. 67.

A tolerably wide range of topics, one would think. And then the resources for illustration. Every church must have its collection. And the minister, (alas for him!) when he gets his manikin, his anatomical and physiological preparations, his herbariums, into the pulpit, it is only the beginning of sorrows. A place must yet be had where the unwieldy elephant may plant his ponderous feet, and where the huge leviathan of the deep may stretch along his ample length! Alas, what shall we say for the apostles, who made Jesus and him crucified the one theme of their ministry!

But to be serious: these notions are as contrary to reason and science as they are abhorrent to revealed religion. In matters of mere science no one expects to become proficient in all departments—no one undertakes to teach in all. Each professor has his distinct department of science. But our author would have the minister become not only a universal professor of science, but would superadd the teaching of the doctrines and duties of religion.

His work would be the exposition of all science and all Scripture. Let us place Lord Bacon opposite to Fowler. He says: "The prejudice hath been infinite, that both divine and human knowledge have received by the *intermingling* and *tempering* of the one with the other; as that which hath filled the one full of heresies, and the other full of speculative factions and vanities." Let us also place St. Paul opposite to Fowler: "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God. . . . I determined not to know anything among you save Jesus Christ and him crucified." In reference to the insinuation of our author, however, that religion does not foster science, but stands in opposition to it, we can only denounce it as utterly false in assumption, and wholly unwarranted by fact. On this point, we need only appeal to the history of science and literature, of human learning generally, to show the utter recklessness of such an assertion.

We are never more convinced of the impotence of human reason to fathom, unaided, the mysterious and awful doctrines and duties of religion, than when perusing the speculations of men who place a higher estimate on philosophy than religion, and, as a standard of truth and of duty, place reason before the Bible. This is one of the wrong tendencies—one of the cardinal errors of the age—an undue tendency to place too much reliance upon mere philosophical speculation. How inconceivable is the folly of making our meager philosophical data, our partial and limited knowledge, the balance in which to weigh revealed truth! This folly is only equaled by the arrogance and oracular positiveness with which those pseudo-philosophers assume to speak. They seem to imagine that reason has slumbered from the foundation of the world, and has awoke only with them. They are the great lights of the world. They, and they only, are the possessors of the true philosophy; they, and they only, hold in their hands the keys of true wisdom. The failure, utter and hopeless failure, of earlier speculators, we should imagine, would lead them to be slow, cautious, hesitating, in the propagation of their new theories. But the failure of others, who have passed over the same ground, seems only to imbolden present travelers. Unfeigned modesty and presumptuous confidence are no mean marks of distinction between the true philosopher and the vain speculator.

There is, however, one thing consoling to the pious mind in all this; and that is, however far the human mind may be borne away

from the oracles of truth by vain and idle speculations; however bold may be its assumptions, or arrogant its spirit, time, experience, will bring it back again to the acknowledgment of the truth; or, if the truth be not within its reach, at least to a sense of its impotence and dependence. Here, in the oracles of truth, may be found a system of religion and duty that has stood the test of ages—a living fountain, overflowing with its fullness, and surrounded with perennial verdure, in the midst of the barren wastes of mere human philosophy. Men, it is true, have often deserted this fountain, have wandered far upon the arid deserts, have hewn out to themselves cisterns; but when they have found that they were broken and would hold no water, weary, care-worn, and contrite, they have returned to the forsaken fountain of the divine Word. Human philosophy—systems of morals and religion, based upon man's appreciation of his own nature, and built up by his own reason, fail in their application. They may be apparently faultless in theory, perfect in structure; but when brought to that infallible test, human experience, they must inevitably fail. This is the rock on which all mere human systems have ever split; and it is precisely here that Christianity, the religion of the Bible, has ever triumphed. Aside from its divinity, one great element of its perpetuity is its perfect adaptation to the condition and wants of man. It can never become obsolete, because never inapplicable. The systems of human philosophy, like quicksands on the bottom of the ocean, may fluctuate with the ebbing and flowing of the tide. Every system and every science may go through their various phases of revolution and change. But the word of the Lord is "the same yesterday, to-day, and for ever"—durable as the throne of almighty Power, changeless as the essential attributes of his being. Through all ages, and to all generations, it gives utterance to the same eternal truths; and so long as there are immortal spirits to be redeemed, sanctified, and saved, they can never lose their applicability, nor spend their force.



ART. II.—*Philosophy of the Plan of Salvation. A Book for the Times.* By an AMERICAN CITIZEN. *With an Introductory Essay.* By CALVIN E. STOWE, D. D. Salem: John P. Jewett & Co. Cincinnati: George L. Weed. 1845.

"PHILOSOPHY," says Dr. Webster, "is a general term denoting an explanation of the reasons of things; or, an investigation of all phenomena both of mind and matter. When applied to any particular department of knowledge, it denotes the collection of general laws under which all subordinate phenomena, or facts, relating to that subject, are comprehended." With this definition of the term before him, the enlightened Christian looks with jealousy upon all attempts to philosophize upon religious subjects. Many of the facts or phenomena of religion lie beyond the range of philosophy, and depend for their credibility and authority entirely on revelation. God was under no obligation to give man the reasons for his determinations in the plan of salvation, and he has not always done it. His first act of legislation was distinct and authoritative, both as to the duty it imposed, and the consequence of disobedience; but the reasons for the act were not disclosed, nor was it in the power of human philosophy to detect them with any degree of certainty. And thus, through every dispensation, while he has graciously revealed the reasons for parts of his administration, he has for wise purposes, no doubt, withholden them in relation to other parts; but has in no case excused man from believing and obeying him on this account. Upon this rock many "vain" philosophers have split. Attempting too much, they have encountered insuperable difficulties, and often discarded what they were unable to comprehend, instead of modestly abating their pretensions, and admitting that omniscience may range beyond the ken of mortal man, without reporting its discoveries. Where it has been practicable to explain religious phenomena, however poorly, without bringing divine agency into the account, it has been done; while in other cases, where such agency could not be questioned, it has been made as *remote* and *indirect* as possible. Thus have such philosophists said in the studied language of hypothesis, that they would have a religion *without* God, or, at least, one which has as little connection with him as possible. Their investigations, and the results of them, have given much occasion for the graphic description of the labors of philosophy furnished by Cowper:—

"From age to age she toiled;  
Shed from her eyes the mist that dimmed them still;

Looked forth on man ; explored the wild and tame,  
The savage and polite, the sea and land,  
And starry heavens ; and then retired far back  
To meditation's silent, shady seat ;  
And there sat pale, and thoughtfully, and weighed  
With wary, most exact, and scrupulous care,  
Man's nature, passions, hopes, propensities,  
Relations and pursuits, in reason's scale ;  
And searched and weighed, and weighed and searched again,  
And many a fair and goodly volume wrote,  
That seemed well worded too, wherein were found  
Uncountable receipts, pretending each,  
If carefully attended to, to cure  
Mankind of folly ;—to root out the briers,  
And thorns, and weeds, that choked the growth of joy ;—  
And showing too, in plain and decent phrase  
Which sounded much like wisdom's, how to plant,  
To shelter, water, culture, prune, and rear  
The tree of happiness ; and oft their plans  
Were tried ; but still their fruit was *green and sour*."

There is another point of danger connected with this subject. One extreme often begets another. The wreck of so many unskillful navigators upon the rock we have just noticed has led to the repudiation of all philosophy in connection with this subject. Regarding religion and philosophy as antipodal to each other, many dare not venture beyond the alphabet of thought, or admit any exposition of divine things which does not strictly tally with the grossest literalism. Now, it is believed the channel of truth lies between these two extremes ; and that whoever will content himself to keep it, will secure all the advantages of reason and revelation, without running the dreadful hazards of more daring adventurers. The remarks of the late Rev. Richard Watson upon this point are very apposite. He says :—" Within proper guards, and in strict connection with the whole Christian system, what is called moral philosophy is not to be undervalued ; and from many of the writers above alluded to, much instruction may be collected, which, though of but little efficacy in itself, may be invigorated by uniting it with the vital and energetic doctrines of religion, and may thus become directive to the conduct of the serious Christian. Understanding, then, by moral philosophy, not that pride of science which borrows the discoveries of the Scriptures and then exhibits itself as their rival, or affects to supply their deficiencies, but as a modest scrutiny into the reasons on which the moral precepts of revelation may be grounded, and a wise and honest application of its moral

principles to particular cases, it is a branch of science which may be usefully cultivated in connection with Christianity.

"With respect to the *reasons* on which moral precepts rest, we may make a remark similar to that offered in a former part of this work, on the doctrines of revelation. Some of those doctrines rest wholly on the authority of the revealer; others are accompanied with a manifest rational evidence; and a third class may partially disclose their *rationale* to the patient and pious inquirer. Yet the authority of each class, as the subject of faith, is the same; it rests upon the character of God and his relations to us, and that doctrine is equally binding which is enjoined on our faith without other rational evidence than that which proves it to be a part of a revelation from heaven, as that which exercises and delights our rational faculties, by a disclosure of the internal evidence of its truth. When God has permitted us to 'turn aside' to see some 'great sight' of manifested wisdom, we are to obey the invitation; but still we are always to remember that the authority of revealed truth stands on infinitely higher ground than our perception of its reasonableness."—*Institutes*, vol. ii, p. 475.

With these general remarks upon philosophy in its application to religion, we will come directly to the work before us. Of its author, the reviewer knows nothing except what appears in the work itself. The preface announces that in the first part of his active life he was a skeptic. The common evidences of Christianity with which he was conversant did not convince him. A train of circumstances led him to examine the Bible, and the result was a firm conviction of its truth. Having discovered his error, by a process of reasoning altogether new, he addressed a series of letters to a legal friend and former companion in unbelief, embracing the arguments by which he had been brought to a knowledge of the truth. These letters have been remodeled and published, as stated at the head of this paper, for the special benefit of skeptics. The work contains a series of independent propositions, many of which are discussed with great strength and originality. The design of each is to tear away some one or more of the feeble props upon which infidelity depends for support, and bring out the everlasting pillars of Christianity in bold relief. In some of them the author is remarkably successful. His facts and arguments are well arranged and forcibly expressed. Taken as a whole, it is calculated to show the folly of skepticism, and induce confidence in the Scriptures as a revelation from God. The light it throws upon the Jewish dispensation at once demolishes the objections of infidels, based upon some of its arrangements, and clearly illustrates the wisdom



and the power of God therein. And the experimental and practical effects of religion he so well describes, as matters of fact, demonstrate that the system from which they spring, as effect from its appropriate cause, is divine.

But while we cheerfully give the work this general commendation, we cannot conceal the opinion that it is highly exceptionable in some points. In attempting to accommodate certain duties, and their gracious results, to the philosophic taste of his old companion, the author has forced philosophy out of its legitimate orbit, and attributed to its operations what the Scriptures attribute directly to God. And in doing this, he has left several of the brightest features of the gospel system in the back-ground, where they are scarcely seen, if, indeed, they are seen at all, without a full view of which, the "Plan" described, though beautiful in some of its parts, and as a whole, infinitely to be preferred to no religion, is most capitally defective. This we shall endeavor to show in the proper place.

The first chapter is devoted to the elucidation of three propositions. The *first* is, that man is a "religious being,"—that there is something in him, constitutionally or otherwise, in whatever condition he may be found, which leads him to recognize and worship a superior being. *Secondly*, "that by worshiping, he becomes assimilated to the moral character of the object he worships." This is illustrated by numerous facts connected with idolatry, which exhibit its corrupting tendencies. The *third* proposition is, that when he had lost the knowledge of the true God and fallen into idolatry, "there were no means within the reach of human power or wisdom by which man could extricate himself, either by an immediate or a progressive series of efforts." Idolatry had gradually increased, both in its extent and the corruption of its gods and their votaries. The golden days of Greece and Rome—the days of their highest intellectual elevation—were characterized by the most degrading idolatry among the mass of the people, and every attempt at reform only proved the imbecility of all human inventions. The impossibility of recovery by human device or energy, and what was necessary to its accomplishment, are stated thus :—

"The only way, then, in which relief was possible for man, was that an object of worship should be placed before the mind, directly opposite in moral character to those he had before adored. If his heart was ever purified, it must be by tearing his affections from his gods, and fixing them upon a righteous and holy being, as the proper object of homage. But for man to form such an object was plainly impossible. He could not transfer a better character to his gods than he himself possessed. He could not bring a pure thing out of an impure.

The thought of the eloquent and philosophic Cicero expresses all that man could do. He could transfer his own imperfect attributes to the gods, and, by worshipping a being characterized by these imperfections, he would receive in himself the reaction of his own depravity."

"The first thing necessary to be accomplished was, that a *pure object of worship should be placed before the eye of the soul*. Purity of heart and conscience would be necessary in the object of worship, otherwise the heart and conscience of the worshiper would not be purified. But if an object were presented whose nature was infinitely opposed to sin—to all defilement, both physical and spiritual—and who revealed, in his example and by his precepts, a perfect standard to govern the life of man under the circumstances in which he was placed, then man's mind *would be enlightened, his conscience rectified, and the hard and corrupt feelings of his heart softened and purified*, by assimilation to the object of his worship:—as, according to the nature of things, an unholy object of worship would necessarily degrade and corrupt the human soul, so, on the contrary, a holy object worshiped would necessarily elevate and purify the nature of man.

"The second necessary thing in order to man's redemption was, that *when a holy object of worship was revealed, the revelation should be accompanied with sufficient power to influence men to forsake their former worship, and to worship the holy object made known to them*. The presentation of a pure and holy object would not cause men to turn from their former opinions and practices, and become directly opposed in heart to what they had formerly loved. A display of power would be necessary, sufficient to overcome their former faith and their present fears, and to detach their affections from idols and fix them upon the proper object of human homage."

But what is that "*power*" which is necessary to "accompany the revelation of a pure object of worship?" Whatever form it may assume, it must be sufficient to command faith in the object revealed as supreme, and therefore entitled to obedience. As faith is governed by evidence, so conscience is governed by faith, and moral action by conscience. Demonstrate the existence and authority of the Being revealed, and his law will take hold upon the conscience, and probably modify the life. But how could this be done, except by *miracles*? The following extracts not only show the necessity of this kind of demonstration, but that this is the "*power*" referred to in the foregoing:—

"*Man cannot, in the present constitution of his mind, believe that religion has a divine origin, unless it be accompanied by miracles*. The necessary inference of the mind is, that if an Infinite Being acts, his acts will be superhuman in their character; because the effect, reason dictates, will be characterized by the nature of its cause. Man has the same reason to expect that God will perform acts above human power and knowledge, that he has to suppose the inferior orders of animals will, in their actions, sink below the power and wisdom which

characterize human nature. For, as it is *natural* for man to perform acts superior to the power and knowledge of the animals beneath him, so reason affirms, that it is *natural* for God to develop his power by means, and in ways, above the skill and ability of mortals. Hence, if God manifest himself at all—unless in accommodation to the capacities of men, he should constrain his manifestations within the compass of human ability—every act of God's immediate power would, to human capacity, be a miracle. But if God were to constrain all his acts within the limits of human means and agencies, it would be impossible for man to discriminate between the acts of the Godhead and the acts of the manhood. And man, if he considered acts of a divine origin, which were plainly within the compass of human ability, would violate his own reason.

"This demand of the mind for miracles, as testimony of the divine presence and power, is intuitive with all men; and those very individuals who have doubted the existence or necessity of miracles, should they examine their own convictions on this subject, would see that by an absolute necessity, if they desired to give the world a system of religion, whether truth or imposture, in order to make men receive it as of divine authority, they must work miracles to test its truth, or make men believe that they do so."

"Such, then, is the constitution which the Maker has given to the mind. Whether the conviction be an intuition, or an induction of reason, God is the primary cause of its existence; and its existence puts it out of the power of man to receive a revelation from God himself, unless accompanied by miraculous manifestations. If, therefore, God ever gave a revelation to man, it was necessarily accompanied with miracles; and with miracles of such a nature, as would clearly distinguish the divine character and the divine authority of the dispensation."—Pp. 39-43.

Fully and effectually, therefore, to reveal himself to the Israelites, it was necessary for the divine Being not only to work miracles, but such ones as were obviously superior to the jugglery of the magicians of Egypt, and such as would manifest the utter imbecility of their gods. Nothing short of this would answer the purpose, and nothing more could reasonably be required. Our author clearly shows that the miracles of Moses were of this character—that they not only demonstrated the power of Israel's God, but the utter helplessness of the idols of Egypt, upon which they were a direct attack. The following may serve as an illustration of this remark:—

"The first miracle, while it authenticated the mission of Moses, destroyed the *serpents*, which among the Egyptians were objects of worship; thus evincing in the outset, that their gods could neither help the people nor save themselves."

"The sixth miracle, which destroyed the cattle, excepting those of the Israelites, was aimed at the destruction of the entire system of



brute-worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others,—all of which were destroyed by the agency of the God of Moses.”—P. 46.

The Israelites, having been thus assured of the being and power of God, and of his goodness in delivering them from their enemies, were prepared to receive his will as their proper rule of action, which was communicated in the Ten Commandments. To obey these they were now urged by powerful influences, viz., fear on the one hand, arising from the terrible exhibitions of power they had witnessed, and gratitude on the other, for their deliverance from a painful bondage. These, if anything extraneous to themselves could do it, accompanied as they were by the most alarming denunciations against the transgressor, were sufficient to command their faith and obedience.

But as yet the ideas of this people concerning the holiness of God, and the moral nature of his law and of human actions, were gross and indefinite. They had been occupied chiefly with his power and goodness, and saw not the impropriety of offering him the worship which was paid to idols. To correct their notions, recourse must be had to external objects, as the only means of communicating spiritual ideas. Hence the classification of animals into clean and unclean, and the selection of one from the clean without spot or blemish for sacrifice; and also the purification of the camp, the people, and everything which pertained to divine worship, by a specified process. These Levitical ceremonies, so nicely adjusted to the condition of their minds, convinced the worshippers that God was too pure to look upon iniquity.

Deeply impressed with the adaptation of the Mosaic arrangements to the ends contemplated in their adoption, the reader is led along in the series of divine manifestations, till he sees these arrangements superseded by the introduction of the living “Teacher sent from God,” who consummates the plan, and suits it to the necessities of all nations; and after illustrating its meaning and designs by exemplifying its principles, dies on the cross in attestation of the love of God, and the justness of his claim to the confidence and esteem of men. The necessity of Christ’s being what he was, appearing when, where, and as he did, and the difficulties which must have attended any different manifestation of himself, and the philosophical appropriateness of his whole course to illustrate and extend the knowledge of the plan of salvation, and make it efficient, are all ably discussed and verified. Also, the necessity of faith as the intermediate link between truth and duty. It is

obvious that truth can affect our action, only as it commands our faith. Religious truth, believed as divinely obligatory, is the standard of conscience and of duty. What faith says we ought to do, conscience prompts us to perform, and condemns us in the neglect of doing. Where faith embraces the whole truth, the decisions of conscience will harmonize with the will of God, and if scrupulously followed, will lead to holiness, happiness, and heaven. But if on the other hand faith embraces idols, and attributes to them the corruptions of the human heart, or embraces false notions of the true God and his government, the effect, of necessity, will be to pervert the conscience, and so far as it is heeded, to corrupt the heart and life. The demonstration of this is found in the history of idolatry as compared with that of Christianity. The *sincerity* of idolaters has never saved them from a single sin, but has plunged them deeper and deeper in corruption and wretchedness; while the conscientious belief and practice of revealed *truth* never failed of producing both purity and peace.

We have referred to these particulars, partly to give a view of the character of the work before us, preparatory to our remarks, and partly because we could not pass some of them without recording a note of commendation.

There are other topics relevant to the subject, upon which the author has said many excellent things, but our limits do not allow us to give them particular attention.

We hasten now to glance at some defects in the work, which we have dared to pronounce radical. We do this reluctantly, as we believe the author is a great and good man, and as his work has the sanction of distinguished names of different denominations. But if we mistake not, he has left out of the "Plan" certain features of the divine economy, without which it must for ever prove a failure. The power he has attempted to provide for philosophically, is utterly inadequate to the result contemplated. And if it were not so in the case of the better class of people, he has left an infinite difficulty in the sinner's way, for which no definite provision is made. A brief review of the "Plan" will set this matter in its true light.

1. It is assumed that "man is a *religious being*—that he will worship."

2. That by worshiping, he philosophically "becomes assimilated to the moral character of the object he worships."

3. That falling into the worship of idols, to which he attributed the greatest impurity of character, he became corrupt, and had no power to extricate himself.

4. To effect his deliverance, it was necessary that "a pure object of worship should be placed before the eye of the soul."

5. When this is done, it "should be accompanied with sufficient power to influence men to forsake their former worship, and to worship the holy object made known to them."

6. But man cannot believe a revelation to be from God, unless it be verified by the "power" of miracles; and no worship or obedience can be happy, or acceptable, which does not spring from "affection."

7. But "the affections never move,—in familiar words, the heart never loves, unless love be produced by *seeing*, or by believing that we see, some lovely and excellent qualities in the object."

8. "When the circumstances of an individual are such, that he is exposed to constant suffering and great danger; the more afflictive his situation, the more grateful love will he feel for affection and benevolence received under such circumstances;" and the degree of kindness and self-denial in his benefactor graduates the degree of affection awakened for him.

9. "Under the Old Testament the *affections* of the Israelites were educed and fixed upon God, in accordance with this law of the soul. They were placed in circumstances of abject need, and from this condition of suffering and sorrow God delivered them, [by miraculous interposition,] and thus [not only convinced them of his power,] but drew their hearts to himself."

10. Hence, to teach man his lost condition as a sinner, the benevolence of Christ in denying himself and sacrificing so much for man's happiness, so that man will believe these truths, will, according to the foregoing principles, *draw out his affections toward God, and make obedience his highest happiness.*

That we have not mistaken the positions attempted to be maintained, is evident from these statements:—

"The love and truth being so exhibited by Christ, that they would necessarily produce the condition of soul prerequisite to the exercise of affection for spiritual deliverance—now as God was the author of the law, and as he is the only proper object both of supreme love and obedience, and as man could not be happy in obeying the law without loving its author, it follows, that the *thing now necessary*, in order that man's affections might be fixed upon the proper object of love and obedience, was, that the supreme God should by self-denying kindness manifest spiritual mercy to those who felt their spiritual wants, and *thus draw to himself the love and worship of mankind.*"

"How then could God manifest that mercy to sinners, by which love to himself and his law would be [philosophically, or as a neces-



sary and unavoidable effect] produced, while his infinite holiness and justice should be maintained? We answer, in no way possible, but by some expedient by which his justice and mercy should both be exalted."

It is true it could be done in no other way, because God can no more become unjust or unholy than he can cease to exist; but the question is not, whether he could devise a plan which should compromise his justice or holiness, but whether the plan he did devise, when revealed to "the eye of the soul," *necessarily produces* this result. A word more upon this point:—

"If, in the wisdom of the Godhead, such a way could be devised, by which God himself could save the soul from the consequences of guilt—by which he himself could in some way suffer and make *self-denials* for its good, and, by his own interposition, open a way for the soul to recover from its lost and condemned condition, then the result would follow inevitably, that every one of the human family who had been led to see and feel his guilty condition before God, and who believes in God thus manifesting himself to rescue his soul from spiritual death—*every one thus believing, would, from the necessities of his nature, be led to love God his Saviour*; and—mark—the greater the self-denial and the suffering on the part of the Saviour in ransoming the soul, the stronger would be the affection felt for him. This is the central and vital doctrine of the Plan of Salvation."—Pp. 151, 152.

All, then, that is necessary to be done to produce the love of God in the hearts of men, and induce them to a cheerful and happy obedience, is to convince them of sin and of its consequences, and of the love of God as manifested in Christ toward them. This done, the affections as naturally ascend to God, as elevated material bodies, when unobstructed, following the influence of gravitation, descend to the earth, or as a magnetized needle adheres to its pole.

This view of the subject is illustrated by a figure taken from the solar system, thus:—

"Now, if a planet had broken away from its orbit, it would have a tendency to fly off for ever; and it never could be restored unless the sun, the great centre of attraction, could in some way follow it in its wanderings, and thus, by the increased power of his attraction, as he approached nearer to the fallen planet, attach it to himself, and then draw it back again to its original orbit. So with the human spirit; its affections were alienated from God, the centre of spiritual attraction, and they could never have been restored unless God had approached, and by the increased power of his mercy, as manifested in the self-denial, sufferings, and death of Christ, united man again to himself by the power of affection, that he might thus draw him up from his misery and sin to revolve around him in harmony and love for ever."

"Now, *affection* is the attraction of the moral universe. And in accordance with the foregoing deduction, to reclaim alienated man to God

would be impossible, unless there should be a manifestation of the Godhead in the world, to attract to himself man's estranged affections, and then, after the affinity was fastened by faith, by his ascending to the bosom of the Deity, mankind would thus be gradually drawn back to allegiance to Jehovah."—Pp. 162, 165.

This, then, is the "plan of salvation" presented in the work under review. Who will deny that it is very beautiful and attractive, and peculiarly calculated to please the alienated mind of fallen man? Is it remarkable, that the infidel should embrace it and abandon his atheism, or deism, or other crude and disjointed notions of religion, which libel his sensibilities, his conscience, and his common sense? It is certainly not much calculated to awaken conscience and create a sensibility of guilt, or in any way to operate very favorably upon the *spiritually dead*, if indeed it is upon others. Not that it does not bring to view many interesting truths. This cannot be denied. Nor that its philosophy is sound in application to some subjects, and in application to religious experience under some conceivable circumstances. But that it presents the true "philosophy of the plan of salvation" is denied. The *philosophy* of a matter is an "explanation of the reasons of the facts or phenomena" relating to it. It is expected, therefore, in every system of philosophy, that the principal facts connected with its subject will be brought out, and assigned to their appropriate law or cause. If such facts are not noticed, or only noticed by implication, or if fundamental phenomena, which are referred to, are assigned to *improper* and insufficient causes, there is a marked defect in the system, which renders it unsafe. This we believe to be the case with the system before us. We will consider a few particulars.

1. *The necessity of a plan of salvation.* This is here represented to be, that man had fallen into *idolatry*, and was unable to extricate himself, because unable to transfer a better character to the gods he worshiped than he possessed himself. Here is no intimation that there was any corruption of human nature lying back of this, coexisting with, and giving mighty growth to, its abominations. None at all. Yet this has been regarded by evangelical writers as a foundation principle; one which is so intimately connected with the plan of salvation, that it must be recognized in order to an understanding of the atonement, or the provisions of mercy growing out of it. It is true the author says, that "human nature in the maturity of its faculties is imperfect and selfish," but this is no more than Pelagians allow. It is simply saying that man has gone astray from duty, and corrupted himself by sin.

In accordance with this view of the subject, we are told that when a pure object of worship is presented to idolatrous man, and proved to be supreme and *benevolent* by certain demonstrations, his mind naturally takes hold upon that object by faith and "*affection*," and thus becomes "*assimilated*" to it. He is represented as being unfortunately, owing to ignorance, *against* God; but yet so *neutral* in his tendencies, that when the argument comes to preponderate in favor of his power and mercy, he will at once be *with* him, and will render him affectionate homage. But is this the real state of man's heart by nature? Nearly all believers in the Deity and atonement of Christ hold that "original sin standeth *not* in the following of Adam, (as the Pelagians do vainly talk,) but it is the *corruption* of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his *own nature inclined to evil, and that continually*." Dr. Doddridge says, that "there is not in the mind, *by nature*, or in an unregenerate state, any real moral excellence,—that the heart of man, after all abatements are made which can be made, is set to *do evil* in a most affecting and dreadful manner." And the wise man declares, on divine authority, that the "heart of the sons of men is *fully set in them to do evil*." And not because they have no knowledge of, or faith in, the *goodness* and *power* of God, but because, through the *mercy* of God, "*sentence against an evil work is not speedily executed*." And does not observation and experience confirm this? The history of our race demonstrates that men are "conceived in sin," that "they are *estranged* from the womb,—that they go astray as soon as they be born, speaking lies." It is, therefore, philosophically *impossible* for man, with such tendencies and affections, by the apprehension and belief of any truth, to love and affectionately obey a pure and holy God, on the principles laid down in this system.

2. The views taken of the *atonement* appear to us not less defective. What are they? That the atonement was a satisfaction made to divine justice for the sins of man, so that "God might be just and the justifier of him that believeth in Jesus?" Or, was it a mere display of "*self-denial*" and "*sacrifice*" on the part of Christ, to lay man under obligation to God, and thus, by the laws of reciprocity, draw out his affections toward his benefactor? There are, indeed, incidental allusions to the former; but the latter is the prominent view taken of the subject.

Now, the Scriptures represent the death of Christ as vicarious. Says the apostle, "Christ died for us," or in our stead. "Christ



hath once suffered for sins—Christ offered one sacrifice for sins.” Not for his own sins, for he was without sin; but for “our sins.” The penalty of sin is death, of which man was deserving; but God “laid on him the iniquity of us all.” His death was *penal*, therefore, as also appears from Gal. iii, 13, “Christ hath redeemed us from the *curse* of the law, being made a curse for us.” His death was designed to satisfy the demands of the law, which required the sinner’s life, so that he might have a day of probation, obtain pardon, and the renovation of his lapsed nature, and thus become meet for an inheritance in heaven. And without this intervention of Christ, he must have perished without hope. Here is the foundation of the whole Christian system; and no philosophy of that system which overlooks, or but glances at it, can be worthy of the name it assumes. Without this, had the “*affections*” of man been drawn to God, (which we allow was impossible,) he must have perished, or the *law* had been dishonored.

3. And what becomes of the doctrine of justification, or pardon, by faith in Christ? This is one of the main pillars in the temple of salvation; without which, indeed, the whole must fall to the ground. Affection for God, and happy obedience to his law, are utterly impracticable till there is a consciousness of pardon sealed to the heart by the Holy Spirit. Where there is sensibility of guilt, there must of necessity be misery; and though there may be the fullest belief in the holiness and even the goodness of God, there can be *no* love to him, or delight in his service, till the mind receives some evidence that this guilt is canceled by a full and free *pardon* of sin. When this is the case, there will be “*love, joy, peace,*” and other graces manifest to the consciousness of the believer, not as the result of natural principles, operating philosophically; but as the direct “*fruits of the Spirit,*” produced according to the gracious promise of Almighty God. Hence, says the Psalmist, “Blessed [or happy] is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity.” And St. Paul says, “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” It is manifest, then, that this doctrine is a fundamental feature in the grand scheme of mercy. The Encyclopedia of Religious Knowledge speaks of it thus:—“It is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its vital influence through the whole body of theology, runs through all Christian experience, and operates in

every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange, when it is considered that the doctrine of justification is no other than the way of a sinner's acceptance with God. Being of such peculiar moment, it is inseparably connected with many other evangelical truths, the harmony and beauty of which we cannot behold while this is misunderstood. It is, if anything may be so called, an essential and fundamental truth of Christianity; and as our very salvation depends on it through eternity, it deserves and demands our most serious consideration."

Now, with these views of the importance of the doctrine of justification, we naturally expected to find it occupying a very prominent place in the "Philosophy" under consideration. But the reader will be surprised to learn that it is scarcely alluded to through the whole volume, so that a stranger to the Scriptures, in reading the work, would hardly suspect that pardon of sin is a blessing of any great importance,—especially that it forms an essential part in the plan of salvation, without which we cannot be saved. Man's difficulty being, that his "*affections*" had fallen down from God, and taken hold on other objects of impure tendency, our author is so much occupied in getting them back again by a philosophical process to which the arrogance of infidelity shall not demur, that the penal nature of the atonement, justification by faith, and other great interests, are nearly overlooked.

4. The agency of the Holy Spirit is not recognized in this "Plan" as it is in the Scriptures. Our author's mode of purification is given thus:—

"A communication of knowledge, or law, does not manifest feeling so that it produces feeling in others. The moral feelings of God were manifested by the sacrifice of Christ; and that manifestation, through the flesh, affects the moral feelings of man, assimilates them to God, and produces an aversion to sin, the abominable thing which God *hates*."—P. 182.

He repeats the sentiment:—

"The truth which has been demonstrated in previous chapters is again assumed, that the manifestation of God, in Christ Jesus, would, when brought into efficient contact with the soul, produce that active holiness in the heart, which is man's greatest good."—P. 208.

And what he means by "*efficient contact*" is no more nor less than that it be clearly and forcibly set before the mind, as appears from the connection. So, that, when the manifestation of God is clearly made to the "eye of the soul," whether by reading, preach-

ing, singing, or praying, it necessarily produces regeneration, or "active holiness in the heart," as any cause produces its legitimate effect. Now, we ask, where is the Holy Ghost in all this? Is this what is meant by being "born of the Spirit?" Or what the apostle meant when he wrote to the Corinthians, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God?" Did this philosophy occupy his thoughts when he wrote, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Or, "God, according to his mercy, saved us by the washing of regeneration and the renewing of the Holy Ghost?" We do not deny that the *truth* has an important agency in man's salvation, or that embracing it by faith is necessary to its efficiency; but we do deny that its philosophical effect upon any susceptibilities there may be in unregenerated man to gratitude and love, is "active holiness in the heart." This is the direct work of the Holy Spirit proffered to us in the Scriptures on *condition* of faith in Christ. Till this change is wrought, the manifestation of God to man creates no love, but rather *fear* and *dread*; since, the greater the love he has received, the greater is his guilt in abusing it. Mr. Watson, before-mentioned, speaks of the atonement and the Spirit thus:—

"As the atonement of Christ stoops to the *judicial destitution* of man, the promise of the Holy Spirit meets the case of his *moral destitution*. One finds him without any means of satisfying the claims of justice, so as to exempt him from punishment; the other, without the inclination or strength to avail himself even of proclaimed clemency, and offered pardon, and he becomes the means of awakening his judgment, and exciting, and assisting, and crowning his efforts to obtain that boon, and its consequent blessings. The one relieves him from the penalty, the other from the disease of sin; the former restores to man the favor of God, the other renews him in his image."—*Institutes*, vol. i, p. 222.

Where, we ask again, is the Holy Ghost in all this "Plan?" We are not unaware that his agency is recognized. It is so, particularly in a separate chapter, near the close of the work; but, then, it is said that it operates in accordance with the principles before developed. And, lest it should be thought to have too direct an agency in the work of grace, we are referred to the vegetable and animal creation, especially to the human body, and are reminded that, as God pervades these and superintends their operations, "in like manner the Spirit of God operates through, and guides the processes of, the plan of salvation." This is, indeed, to be preferred to an absolute denial of divine agency; but it seems to us to fall very far short of



the whole truth. According to this, *man* may produce heavenly affections in his own and in the hearts of others, as well as he can produce vegetation in his garden; and there is as little of God in the one operation as in the other.

5. Another objection to this "Plan" is, that it makes religious affection to consist, or at least to originate, in selfishness. The author admits that obedience which does not spring from love is not acceptable; and, when it arises from no other than interested motives, it is sin. Is affection from the same motives any better? The motive involved in religious affections, according to this philosophy, is, that God has not punished us as we deserved, but has made sacrifices to save us. Now, our obligation to gratitude, or reciprocal love, is not denied; but we do deny that the love of God shed abroad in the hearts of believers is principally of this character. It is, no doubt, strengthened by considerations of the goodness of God to them personally; but this is not its essential principle. Its principle is holiness, wrought in the heart by the Holy Spirit, according to the ancient promise, "The Lord thy God will circumcise thine heart to love the Lord thy God with all thy heart, and with all thy soul." It is one of the fruits of the Spirit, rather than of constitutional philosophy. It loves our divine Benefactor, not only because he is our benefactor, but because he is *holy*; and all other good beings for the same reason, though they are not our benefactors. It also loves our enemies and the enemies of God, and would do them good; and hence it is so far from being selfish, it is highly benevolent. Now, this is the affection which every believer in Christ enjoys, and its phenomena cannot be accounted for on the principles of the work before us.

6. We will notice but one point more, viz., *prayer*. How this is answered, is stated as follows:—

"Prayer brings the mind to the immediate contemplation of God's character, and holds it there, till by comparison and aspiration the believer's soul is properly impressed, and his wants properly felt. The more subtil physical processes and affinities become, the better are the analogies which they furnish of processes in the spiritual world. The influence of believing prayer has a good analogy in the recently discovered daguerreotype. By means of this process, the features of natural objects are thrown upon a sensitive sheet through a lens, and leave their impression upon that sheet. So when the character of God is, by means of prayer, brought to bear upon the mind of the believer—that mind being rendered sensitive by the Holy Spirit, it [the character of God] impresses there the divine image. In this manner the image of Christ is formed in the soul."

"It follows, therefore, that a fervent, importunate state of mind is, from the nature of the case, necessary, in order that God may be glo-

rified, and man blessed, by *the duty of prayer*. It was in view of these constitutional principles that Jesus constantly taught the necessity of desire and importunity, in order that mercies might be received in answer to the supplication of saints."—Pp. 202, 205.

According to this, it matters little whether our prayers are addressed to the proper object of worship, or a block of marble, provided we imagine that the object we address possesses divine attributes, because there is no hearing or answering of prayer in the case; but merely the philosophical effect of our own exertions, in speaking to a being to whom we attribute perfection of character. Nor, indeed, is it necessary to pray at all, only so far as the exercise aids in concentrating the thoughts, and getting a clearer view of the being worshiped. As to the mind "being rendered sensitive by the Holy Spirit," it amounts to nothing; for we have already shown that the Spirit's operations are explained away, so that they have little more to do in the salvation of souls than in the preservation of the physical system. How little does all this sound like the philosophy of Heaven, as indicated in the following scriptures!—"He that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him. This is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and God shall deliver the needy when he crieth, the poor also, and him that hath no helper. I called upon the Lord in distress, and the *Lord answered me*." Was this done on the philosophical principle involved in the daguerreotype? Was it on this newly discovered principle that the Lord heard David's "*cry*," and brought him up out of the horrible pit, and put a *new song* into his mouth? Revelation spurns the idea. Answer to prayer is something more than the mere philosophical operation of mental exertion. It is God responding directly. So we have believed and taught; and the phenomena connected with the subject can be accounted for on no other hypothesis.

We will close this sketch by remarking, that the theory we oppose is not sustained by *facts*. The history of religion is entirely against it. Universal consciousness repudiates it. And however it may moderate the extravagance of infidelity, it promises little for vital Christianity. The religion with which its discussion is so deeply impregnated, and the "practical effects" recorded in the last chapter in its support, are admirable, but they owe their existence and loveliness to a higher principle. In a word, they are "*the fruit of the Spirit*," in accordance with the gospel system, and are nowhere found except in connection with justification by faith, and the "renewing of the Holy Ghost." Whatever propen-

sity there may be in man to worship idols, to which he transfers his own corruptions, he has no such propensity to worship God. His moral feelings are all directly opposed to it. Hence, though the character of God might be set before him in the pure light of heaven, and the infinite condescension of Christ might be portrayed in the seraphic eloquence of the skies, it could no more create "*affection*" in his heart than it could raise the dead. It might, by the blessing of God, *terrify* him, and induce him to fly to mercy's altar; but it could not produce *love*. This is the peculiar office of the Spirit, and not of the "*philosophy*," to which we object. Yet, as before remarked, the work contains many interesting truths, and, if read with due precaution, may prove beneficial.

*Worcester, Mass.*

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ART. III.—*America, and the American People.* By FREDERICK VON RAUMER, Professor of History in the University of Berlin, &c., &c. Translated from the German, by WILLIAM W. TURNER. Pp. 501. New-York: J. & H. Langley. 1846.

To those who cherish a regard for the repute in which America is held in Europe, it must be pleasing to note the character of the books put forth by the later tourists in the United States. A change is evidently coming over the spirit of their dream. Men of a high grade of intellect do not now, as many once did, consider it beneath their dignity to inquire seriously into the nature of our institutions, and discuss gravely the feasibility of the project which we have formed in civil affairs. At first our government was looked upon, almost universally, as a wild experiment. When our republic commenced its existence, England was further advanced toward free institutions than any other European state, and yet, among her men of thought, those who had no doubt of our success were few and far between. Since the days of Cromwell, and his stout-hearted iconoclasts, the divine right of kings had indeed possessed very few advocates, except among those who were conscious that certain privileges and immunities of their own were involved in the *divinity* of the royal title to sovereignty.

But that form of government which was given up as a divine institution, was, and is now, when considerably modified, defended as the best. The principle upon which despotism is founded is



this, that by virtue of birth or station some few are so exalted above the mass of the nation, that the welfare and interests of this minority who rule are of more value than those of the multitude who obey. According to this theory, all power centres in the king or the aristocracy; the people have no rights: and if the powers that be, ever, in the plenitude of their condescension, deign to bestow favors upon their subjects, these gracious gifts are to be received as we receive the bounties of Heaven, with an humble conviction that the recipients have no claims to them. These opinions have passed away, except among those that dwell in darkness and in the shadow of political death. But among multitudes of professed statesmen, that form, which was no longer advocated upon the right divine, was, and is yet, advocated upon the principles of expediency. They admit that the welfare of the people is the object of all government. They do not deny the abstract truth of the principle set forth in the great Declaration, that men are endowed by their Creator with certain unalienable rights; and that, for the preservation of these rights, governments are instituted among men. But the grand problem is, How should a government be constituted so as to secure these rights with the greatest degree of certainty? Any form of government may fail of its true end, and be made the instrument of tyranny; but what particular system is least liable to these evils?

Let us endeavor to look at the subject from the European point of view.

The moderate royalist argues that he has no more veneration for the divine right than the most enthusiastic republican; but he does not believe that the masses can govern themselves. He reasons thus: The science of government, and of political economy in general, is not easily comprehended. A safe participation in the formation of the laws implies a deep knowledge of the general theory of civil government, and a thorough acquaintance with the practical effects of existing systems of policy. If the people themselves, by their own direct agency, secure good laws, it must be accomplished in one of two modes—either they must know what particular enactments will conduce to the general prosperity, and instruct their representatives accordingly; or the electors, by their personal knowledge of men, must select those of the strongest intellects, and the firmest principles of patriotism, and empower them to enact those laws which they, with their superior knowledge of civil affairs, may deem beneficial.

Now the first of these modes, he argues, clearly involves an impossibility; and the other is so extremely uncertain that no

reliance can be placed upon it. In all governments, the great mass of the people must continually toil for subsistence; and their want of leisure, of mental training, and of the means of acquiring sound political knowledge, necessarily precludes their knowing what laws will promote their own welfare, and they may drive their representatives into measures absolutely suicidal. If they choose the other alternative, and place implicit faith in the wisdom and virtue of their public men, they are exposed to all the evils of demagogueism and political charlatanry. A clique of designing men may combine for the prosecution of their own base purposes; and by incessantly flattering the "dear people, the intelligent people, the sovereign people," may persuade their many-headed dupe to elevate them to the summit of power. And when once duly installed in high places, they may utterly disregard the good of their constituents, and plunge the nation into endless disasters. And even then they may so keep up appearances that their deluded supporters are led to assign false reasons for existing evils, and rally devotedly around their destroyers, as the future saviours of their country.

Therefore, concludes the royalist, even admitting that all the citizens of a state mean well, and are lovers of law and order, which is no small assumption, real regard for their best interests dictates that they should not be burdened with power which they cannot employ with safety to themselves. We do not despise the masses; but we believe that circumstances, which none can control, unfit them for the great task of fashioning their own laws. Let us, then, give them that portion of influence in the state which will guard their rights, and be the palladium of their liberties; let them have their House of Commons; their Chamber of Deputies: but let there be another element, not under the direct influence of the popular will, which may check the convulsive movements of blind impulse and control its waywardness. Let there be a fly-wheel added to the engine, which will give smoothness and equability to its motion, and prevent its tearing itself to pieces by its own irregularity and violence.

These fears of popular ignorance, and consequent instability and caprice, led John Locke to recommend an aristocracy to the Georgian colonists. They led Alexander Hamilton to propose, in the great convention of 1787, that the president and senate should be elected to serve during good behavior, that is, in other words, for life; and that the former should appoint the governors of the states. They led Roger Sherman to say, in the same convention, that the people could not, with safety to their own interests, exer-

cise much direct power in the government. And so reason, to this day, many honest minds on the other side of the Atlantic; and yet, as earnest a republican as we are, we do not feel at liberty to charge this opinion to a lack of ordinary mental power, or a want of ordinary intelligence. The great Washington himself evidently considered our institutions a somewhat bold experiment; and, at times, feared the failure of all his dearest hopes.

We, on this western side of the ocean, now look no longer upon the American government as an experiment; unless, indeed, as *experimentum crucis*, which has already decided the principle for ever. In fact, we cannot contemplate the political structure which we have erected without a degree of honest exultation. We do not rejoice in the work of our hands as the Assyrian monarch gloried over Babylon. We would acknowledge that "unless the Lord build the city, they labor in vain that build it;" but "He hath not dealt so with any other nation." No nation, of modern times, has prospered as this republic has prospered. Perhaps we may say, without boasting, that we are becoming, in civil liberty, the light of the nations. When freedom first kindled her beacon light upon our shores, the tyrants of Europe, with all their mercenary train, derided the feeble beams. Even the friends of liberty, as they cast their eyes over the ocean, rejoiced with trembling, and feared every moment to see the glimmering light go out. But, as they looked, it became brighter. The flame shot up higher and higher. Soon the whole western sky glowed with the ruddy blaze. Now it tinges the mountain tops of Europe; and throughout the world the dawn of liberty is begun. It has not yet expelled all the darkness, but it will. Tyranny, like a dense thunder storm, still hangs over millions. But even where the cloud is blackest, the light of freedom falls, and spans the darkness with a bright bow of promise, which speaks of the joyous hour when clouds shall scatter, and darkness flee away. Republicanism must triumph, for it is based upon eternal truth. The idea, which denies that men can comprehend their real interest in temporals, is but a modification of that which denies the same in spirituals. Verily, they are as nearly allied as are the brothers of Siam. When a system of government is forced upon the people for their good, a system of religion is almost invariably added to it. And when one of these false notions is effectually destroyed, the other is nigh unto death. In our age, the tendency of free institutions is onward. Even where the form of royalty is retained, the spirit is fast departing. America is too small to shut in the truth; and the mighty waves of the ocean are too feeble to stop its march; it



will leap from continent to continent, from island to island, till its approach startles the nations from their long slumbers, to burst their chains and be free. The despots of Europe feel their thrones tottering beneath them. Already they see, though dimly, the shadowy hand, writing the words of doom upon the walls of their power, and hear the clangor which speaks the destroyer near. The spirit of liberty must prevail if time continue, and the world suffer no relapse. And when the day of universal triumph shall have come, then this praise shall be awarded to America, that she opened the way of liberty, and became the vanguard of the nations, the pioneer of the world.

In our age, the old doctrine touching the divine right is pretty generally abandoned. Even despots and their defenders are fonder of persuading their subjects that they are more happy than republicans, than they are of appealing to this superannuated dogma. None deny the general prosperity of our country; but different reasons are assigned for that prosperity. Perhaps we ourselves, in tracing out the cause of our happy condition, rush to the other extreme, and attribute wholly to republicanism that which is, in a great measure, the result of other circumstances. But some go so far in their opposition to our polity as to affirm that all the good that we enjoy has owed its origin to incidental causes, and that we would have been more prosperous had we remained under the maternal care of England. All the tory tourists of England, all the strong royalists of France, attempt to prove this; and they add, moreover, that our system already shows infallible symptoms of decay. The liberals, on the other hand, affirm that the question is decided in favor of republicanism, and that men need doubt no more.

Thus the strife goes on; and we poor democrats are the bone of contention between these conflicting factions. The advocates of prerogative and divine right belabor us without measure or end. The more intellectual think themselves able to demolish our theory of government by solid reasonings and incontestible facts. Mons. de Tocqueville, who heads the opponents of democracy in France, having laid down his theory in his own mind, proceeds to demonstrate its truth from the result of American republicanism. He concludes that our institutions are radically defective, and that it would be extremely hazardous for any European nation to venture into the same path. Others, without this parade of research and ratiocination, condemn us at once, supplying the want of facts by a bolder logic, and making up for the knowledge of other nations by a most liberal abuse of this. Those of a smaller

mental calibre content themselves with magnifying petty annoyances, and tracing the connection between every trifling inconvenience of their journey and the principles of the great Declaration and the federal compact.

But in the work before us American democracy has at length found an advocate, though not, in all things, the champion we would desire. This friend of republicanism is Baron Frederick Von Raumer, Professor of History in the University of Berlin, in Prussia. It certainly argues well for the government and the people of our land when one of the veteran historians of Europe, coming to America for the express purpose of learning the real workings of our institutions, returns home with the strong conviction that our political experiment has been completely successful. Indeed, M. Von Raumer is rather enthusiastic in his laudations. He justifies all the principles upon which our government is based; he praises democracy above measure; and had not the thing gone out of fashion with the French republic, we presume he would vote for the apotheosis of Thomas Jefferson, and gladly assist in the ceremony.

It must be confessed that our historian and tourist, like all his predecessors, had his prepossessions. He came with an impression that free institutions were no idle dream of visionary enthusiasts, but a palpable matter of fact, not only correct in abstract theory, but capable of realization, and already in actual existence. This conviction was not an effect of blind prejudice, but the result of a careful examination of different theories of government. His duties as professor of history led him to study with deep interest the institutions of former ages. As he came down to modern times, he saw the change which was gradually coming over the political world. Kings were no longer the deified beings that they once were; and the influence of the people was gathering strength. He was convinced that this movement had not yet reached its meridian; and, therefore, he studied the present tendency as a means of conjecturing the final result. He saw that the United States of America were leading this new movement, and consequently began to feel an interest in American institutions. Thus, while engaged in the duties of his station, and before he contemplated an actual tour in this country, he was led to investigate its past history and present condition. Being well imbued with German rationalism, which has no veneration for anything, he was not blinded by regard for antiquated forms and systems. Seeing the intolerable evils with which the sovereigns of Europe oftentimes overwhelmed their subjects, he began to inquire with

earnestness whether there was no form of government which would protect the many against the folly and madness of the few. To give the people a voice in the state would place a check upon the privileged orders; but is not popular influence a dangerous element to introduce into civil affairs? And if it be not essentially dangerous, how powerful might it be made without danger? These are questions upon which even those deeply versed in the science of government have given different decisions. Some point to the republics which have fallen from their height of grandeur into the deep degradation of anarchy and despotism, as a proof that democracy is the wildest of all political vagaries. Others contend for the dignity of man, and alledge that the race are as capable of discerning their true interest in public as in private affairs; and that they no more need the appointment of a guardian in their corporate than in their individual capacity.

Our tourist inclined to the latter opinion. He is a philosopher, but not a philosopher of the order of Heraclitus. He is one of those theorizers in whom hope predominates, and who expect much from man. He believed that there was a point of excellence in government which Europe, with all its revolutions and counter revolutions, had not attained. He regarded America as the exponent of popular institutions, and therefore became desirous of acquiring a real knowledge of its state, convinced that "amid the splendors and horrors of the French revolution, the Germano-American one had been too much overlooked."

"Eager for information, I took up in succession a great number of books of travels. But what, for the most part, were the representations I encountered? A country of late origin, and in every respect more imperfect than the other parts of the world; an unhealthy climate; infectious diseases; a dead level of democracy originating in a lawless rebellion; a presumptuous rejection of all the natural distinctions of society, together with shameful ill-treatment of the negroes and Indians. Politics everywhere a prey to party spirit; religion split up into a multitude of sects; indifference to science and art; an immoderate worship of mammon; an eager striving after material advancement, with a neglect of the spiritual and the amiable; nowhere truth and faith; nowhere the amenities of refined social existence; a total want of history, and of great poetical recollections, &c., &c."—*Pref.*, p. 5.

After plodding, with true German patience, through an intellectual quagmire, equal, at least, to the Slough of Despond, he, unlike Pilgrim, found himself as far as ever from the celestial gate which he sought. He was conscious that he possessed but little true knowledge of the Americans. No reliance could be placed upon the representations of the great mass of foreign tourists in



this country. Some were men of cultivated minds ; but they were bigoted in their admiration of royalty, and brought over with them a theory for which they must find support. Others wrote as if they had been dispatched by the privileged orders of their own land to find something in American affairs which might be held up, *in terrorem*, before the eyes of the restiff multitudes of Europe. Some came for the set purpose of bookish speculation, and, of course, accommodated themselves to the taste prevalent at home among those classes to which they looked for patronage. Others came for amusement ; and after wandering around among the republicans, as children would through a menagerie, published a volume or two of wonderments and puerilities as an after consideration. Still, after employing all available modes of acquiring information at home, his impressions were by no means unfavorable. But he decided to see America with his own eyes, and investigate its affairs with that attention to which, as the exemplification of popular liberty, it was entitled.

M. Von Raumer, in the prosecution of this design, sailed for America, and arrived in Boston on the 21st of April, 1844. He passed, in rapid succession, through the principal cities on the seaboard, making Charleston, S. C., the returning point of his tour. He was in Baltimore during the session of the great convention which nominated Henry Clay for the presidency, and consequently had an opportunity of witnessing a scene which, probably as much as any other, laid bare the mode of conducting popular movements in America. He pronounces the highest encomiums upon this array of the people, so entirely new to him, so totally unlike anything to be seen at home, and declares that "it was, in truth, notwithstanding some things which smacked of the ridiculous, the grandest, noblest, and most impressive national festival, not only that he had ever seen, but that can now be witnessed upon earth." His commendations, however, are not elicited by any particular affinity with the distinctive doctrines of the party whose representatives he saw in convention. He evinces, afterward, his almost entire adoption of the political faith of their opponents. But his pleasure was derived from the spectacle of an assemblage of citizens, thousands in number, from every state in the Union, gathered together to transact party business, at a time when the heat of party spirit was at its greatest intensity, and all was quiet and good order. No *gens d'armes* were seen, no armed police to repress violence, as there would have been in most European countries ; and yet there was no riot, no tumult of any kind. On his arrival at Washington he found congress in

session; and consequently an opportunity was afforded him of seeing the noted men of the country. In this hasty visit, no one of our statesmen appears to have called forth his special admiration except Mr. Calhoun, for whom he had cherished a high esteem previously, and whom he lauds in the most exalted terms. In his return from South Carolina, through Virginia, he went on a pilgrimage to Monticello, and visited the tomb of Thomas Jefferson, the great idol of his political faith. At the last resting place of the departed statesman occurred about the only instance, during his whole tour, of his experiencing the emotion of veneration. There he said to himself, "Put off thy shoes, for this is holy ground;" and then he comes down, with a torrent of anathemas, upon those who undervalue Jefferson on account of his religious opinions; or, to speak with more accuracy, his opinions of religion.

Our tourist thence turned his course toward the valley of the Ohio and Mississippi; and after traveling for some little time in the regions between St. Louis and the lakes, passed into British America. After visiting Niagara, Quebec, and Montreal, he returned through Vermont and the northern part of the state of New-York, to the great commercial emporium, where he remained a few days, and then again visited Philadelphia, whence he journeyed to Boston. Here he wrote his last and longest letter on *Sunday*, September 29, 1844, five months having elapsed since his arrival.

We have been somewhat precise in tracing out the course of M. Von Raumer, for the reason that the value of his opinions touching the various matters that came under his observation must, in a great degree, be estimated from the opportunity that he had to gather data upon which to found them. His time was rather limited; but he made a serious business of his travels. He appears to have been very industrious in his researches; and he paid much attention to the collection of books and documents of various descriptions, calculated to aid him in his labors; and his work is as much a compilation from different sources as the result of his own personal observations.

He commences his volume by giving a sketch of the settlement of the American colonies, and traces the leading events of our history up to the present time. He takes it for granted that his readers know nothing of America, which is, doubtless, a very safe assumption. The historical sketch is, in the main, tolerably correct. There is an occasional mistake; generally, however, of minor importance. Some few chronological errors exist in the copy before us, which are so palpable that they may be detected

from the work itself. It is asserted, for instance, that a "union of all the colonies was talked of in 1791,"\* which was four years subsequent to the formation of the constitution, and seventeen after the assembling of the first rebel congress. The conflict in Boston between the citizens and the royal troops is stated to have occurred in 1777, which date is too late by seven years. These errors, however, may exist only in the English translation of the work, and for them M. Von Raumer is probably not responsible.

There are occasional errors, too, for which M. Von Raumer is himself accountable. It is stated, for instance, that "congress rejected the proposal to forbid traveling on Sunday." Congress cannot forbid anything of the kind without transcending its powers, and encroaching upon the province of state legislation. He probably refers to the proposition once brought forward in congress to prohibit the transportation of the United States mail upon the sabbath. The committee to which it was referred, and of which R. M. Johnson was chairman, reported against the project, and it was rejected. Our tourist also states that "the clergy are excluded from both houses of congress," and then proceeds to defend the principle of exclusion. If he intends to state that in our national legislature we have no element similar to the bench of bishops in the English house of lords, he is correct; but if he imagines that the clergy are excluded, *ex officio*, from a place in congress, he is in error. The plan of exclusion has not been without its advocates, and it has been adopted in three or four of

\* It is somewhat difficult to conjecture the real date to which allusion is here made. A union of the colonies was a subject of discussion for twenty years previous to its consummation. In the year 1754, when war between France and England was anticipated, the British government called a congress of commissioners to confer on the best means of defending the colonies against the French and their Indian allies. Seven states were represented. The commissioners, however, did not confine themselves to the matter which his majesty had submitted to their attention; but discussed the propriety of making an effort to form a confederation of all the colonies, and finally passed a resolution recommending union as essential to their safety. Dr. Franklin, who was one of the commissioners, drew up a plan, which proposed the formation of a colonial government, very similar to that now existing in British America. This plan was adopted by the commissioners; but when it was submitted to the parties interested, it was rejected by both. The king saw in it a concentration which might become dangerous; and the colonies, which were already mutually exasperated from their endless controversies concerning boundary lines, were jealous of each other, and afraid of the king. Dr. Franklin stated, in 1761, that a union was utterly impossible, except upon absolute compulsion. (*Statesman's Manual*.)



the state constitutions; but it is evidently founded in intolerance. Far distant be the time when ministers of the everlasting gospel shall deem it more honorable to fashion human laws than to proclaim the laws of God! But however inexpedient it may be for the clergy to leave their high vocation, and engage in political affairs, it is perfectly evident that it is contrary to all the principles of republicanism to deprive them, on account of their office, of the rights and privileges usually enjoyed by citizens.

The main body of M. Von Raumer's work treats of American affairs in essay style, instead of recounting the heterogeneous impressions made during a rapid tour. The subjects thus individually discussed are of great variety of character, comprising slavery, the Indian tribes, agriculture, manufactures, commerce, banks, the tariff, the laws, prisons, poor laws, charitable institutions, education, literature and art, religion, foreign relations, &c., &c., together with an extended sketch of the state of Ohio. To give the result of his investigations into all these things would be impracticable. We must, therefore, select two or three which are of general interest, and, at the same time, of such a nature as to involve principles, to discuss which comes somewhat within the province of our review.

American slavery is treated of at considerable length; and our author, singularly enough, opens his discussion with a grave refutation of slavery in the abstract, not forgetting to castigate Aristotle for his dogmas upon that subject. He here probably gives us an example of what he denominates, in another place, "scientific cognition, or the philosophico-systematic mode of thinking," and hints at an investigation of the origin of the difference between the Circassian and the African. He asks the question, Have all mankind descended from a single pair? And then he very coolly remarks,—

"The affirmative, which accords with the Biblical narration, is usually held to be the most pious and religious. Naturalists, however, have very properly not allowed themselves to be deterred by this supposition from independent investigations. But while Rudolphi opposes the idea of a single Adam, and denies the degeneration of one race into others, Prichard, and Johannes Müller, assert that all men are only varieties of one and the same stock."—P. 113.

However, although he thus unequivocally asserts the right of pursuing his investigations, independently of Scripture declaration, he declines, with praiseworthy prudence, to plunge into the mazes of intangible hypothesis, and descending at once to substantials, asserts that the African is greatly inferior to the white. The Cir-

cassian races alone "possess a history, in the higher sense of the term. Neither negroes nor Indians have ever formed a leading dominant state that filled and enlarged the history of the world." In referring to the origin of slavery in this country, he lays the iniquity at the door of the real transgressor.

"Negro slavery in North America by no means proceeded from republican forms, neither does it stand in any connection therewith, as is seen from the fact that one half of the twenty-six states are free; on the contrary, it was brought thither by Europeans, and England thought that she had achieved something allowable, and even great and praiseworthy, when she obtained from the king of Spain, by the Assiento treaty of 1713, the exclusive right of supplying his colonies with slaves, and obliged him to be content with taking some shares in this detestable trade. Even while the number of negro slaves in the North American settlements was still small, many perceived the lasting wrong and increasing danger of this traffic in human flesh; but no proposition, no bill of the individual colonies for taxing, impeding, diminishing, or abolishing it, received the sanction of the mother country."—P. 116.

And we may add, in continuation of our author's remarks, that a member of the English parliament declared, about five years since, in his place, that "British capital still supports the slave-trade;" and thus both England and America may find it most consistent to restrain the superabundance of their righteous indignation for the sins of others, till they are in a condition that will admit of their casting the first stone. According to M. Von Raumer's opinion, the race, notwithstanding the unfavorableness of slavery to progress, have improved, and are in a far better condition, both mental and physical, than they were at their arrival in this country. He asserts, that even where the descent is purely African, it is found that the contour of the head, and the whole carriage of the body, are improved; and that their juxtaposition with a race superior to themselves has had an elevating and salutary influence. It seems plausible, since incidental circumstances have caused this diversity of the races, that the process, which has made the African what he is, may be reversed, and the original equality be restored. And it is said by some writer that the American negro colonists on the coast of Africa look upon the natives as greatly inferior, and would, if left to impulse, maintain as dignified an aristocracy as any nation can boast. But if this reverse process has really commenced, ages must elapse before they, as a body, can approximate the level which the Circassian now occupies; and even then the progress of the whites, in the mean time, may render the disparity as great as ever. The result

of M. Von Raumer's investigations of the general subject of slavery is comprised in the following extract:—

“As in the abolition of the internal slave-trade, I behold the first great means toward an essential improvement of the existing state of things; so, too, I regard as the second, not by any means a sudden, forcible, and, in fact, impossible equalization of blacks and whites—but, what is already in many places begun, a gradual and voluntary grant of property in the soil. Offensive as it may sound, the introduction of a sort of serfdom, or *glebæ adscriptio*, appears to me a measure which, while it avoids sudden social, and political leaps, includes, in itself, a better condition, and prepares for one better yet. The former slave is, then, no longer a mere chattel, without any recognition of, or regard for, his personal rights, but stands on solid ground; he is no longer a piece of moveable property, to be sold at pleasure like a brute, but there is opened to him the possibility of acquiring something for himself; in fact, a man *bound to the soil* is, in many respects, better off than he who is *bound to a machine*.”—P. 135.

It is evident that he is in nowise disposed to join the ultraists of either party; he does not consider the case of the slave beyond hope, nor does he think that the good must all be done at once. But in sober verity, the final result of the introduction of slavery into this country is absolutely inscrutable. Darkness, which no human eye can pierce, rests upon it. To dogmatize, on either side of the question, is the easiest thing imaginable; but to demonstrate the future consequences, or even to establish a probability, the most difficult. The rigid opinionists of both parties may hurl their philippics at each other in furious attack and obstinate defense; enthusiastic men may see visions, and hopeful men dream dreams; but, in very deed, the prospects of the negro are most pitiable. Colonization has its warm advocates, as is meet and right. It has founded a flourishing colony; and it may in time utterly destroy the infernal slave-trade, and irradiate a whole continent with the glorious light of the gospel. But what can the plan do with a nation of three millions? At the time when the Colonization Society was established, in 1816, the colored population of the country was about a million and a half; since that time, if the statistics of Matthew Carey are correct, it has doubled, and is now increasing at the rate of sixty thousand annually. The society, during the thirty years of its existence, has colonized about twenty-five hundred, and has expended probably a million of dollars. If all the slave owners of the south were willing to let the children of Africa go, and doubtless multitudes would be willing, should the opportunity to let them return to Africa occur, it seems impossible that the liberated slaves should ever be conveyed



there, and sustained until able to support themselves, without as many and as great miracles as marked the deliverance of the Israelites from Egyptian bondage. The pecuniary expenses of all the wars in which we have ever been engaged would be small in comparison with those of such an enterprise. Nor is it the want of funds alone that impedes the usefulness of the society. This is as truly the home of the so-called Africans of our land as it is our home; and many of the blacks, even where the foes of this society have not raised their absurd and unjust outcry against it, evince an utter repugnance to emigration. In 1824, President Boyer, of St. Domingo, offered to colonize six thousand American blacks in that island, at his own expense; a few hundred accepted his offer, but, for some reason, most of them soon returned. The society has been a blessing to Africa; but as a scheme for removing the entire colored population, it seems wholly visionary. Whether they are in future time bond or free, that unfortunate race must find their abiding place in America.

But are they to remain slaves? The tendency of the age, the tide of popular conviction, is setting in the opposite direction. Henry Clay has expressed an opinion that slavery will be abolished by the operation of the laws of population. We never saw a full exposition of these views, but the substance of them appears to be this:—As the population of the country becomes more dense, the price of labor will fall with the increase of the supply; this will eventually bring free into competition with slave labor; the labor of white men being most productive, slave labor will become less desirable, both on account of the smaller profits and the many annoyances and responsibilities which it involves; and thus slavery, its grand prop being removed, will fall. But if this hypothesis is correct, centuries must elapse, in all probability, before this result comes to pass, especially while the slave-owners have the privilege of avoiding the press of competition by receding into the southwest. And, incidental fluctuations apart, it is not probable that the price of labor will fall very materially, even east of the Alleghanies, so long as vast tracts of good land lie unoccupied at the west. But suppose the period already arrived, and the slaves freed, because they are no longer profitable, what will then be their condition? The future is made up of so many elements, that to foretell coming events, or even to conjecture probabilities, is often a useless pastime. That which seems demonstrable, frequently proves visionary. But the natural result of emancipation, effected thus, is the creation of a caste in the lowest depths of degradation. If the labor of hired white men is more profitable

than that of slaves, where must the labor of hired negroes rank? Certainly much lower than that of their white competitors. The consequence must be that the mass of the Africans will be scattered through the country, to be the Pariahs of our land, to perform the lowest menial offices, to be hewers of wood and drawers of water. But it is useless to multiply conjectures. Both the slaveholders and the slaves of the present generation find themselves involved in a most unhappy state of things, in the origination of which neither had any agency. Let us, then, until calm but earnest discussion shall have pointed out a safe mode of emancipation, look upon the position of our southern brethren, so far as facts charitably interpreted will justify such a conclusion, not as their fault, but as their misfortune. Slavery is the incubus of the south; and many, who are bitterly denounced by the inconsiderate, acknowledge the fact. Whatever can be done to ameliorate the slave's condition, let it be done. The only course appears to be, not to sit down supine and hopeless, but to do all that can be done safely; to endeavor to elevate the slave to the dignity of man; to go as far as light rests upon the path, and leave the future to the unerring guardianship of Him whose tender mercies are over all his works.

In the chapter succeeding that in which he treats of slavery, M. Von Raumer discusses the present condition of the remains of the aboriginal tribes. His disquisitions contain little which is new to the American reader, and we would not have alluded to them had it not been for a very sage remark which he drops, *en passant* :—

“Whether the Indians are *autochthones*, sprung from the soil, or are immigrants from Asia, whether a more civilized people preceded them, and whether the latter retired voluntarily, or through compulsion, toward the south—on these topics much may be conjectured, very little proved.”—P. 137.

If anything, in addition to the internal and historical evidence, and the blessed effects of the word of God, were needed to give the believer in revelation confidence in his system, it might be found in the intolerable absurdities of infidelity. The observation which we have quoted is such unmitigated folly, that in charity to our author we would fain have construed it into irony—a side blow at some atheistic philosopher—a clumsy German witticism—anything in the world but what the whole context proves it to be, an idea expressed with all gravity, and intended to be particularly learned and sagacious. Our tourist professes a huge admiration for the Bible; but as he explains it all away except the binding,

we may set him down as a German rationalist, otherwise an infidel. Professed skeptics are the most credulous class of men in existence. When the Christian owns his firm faith in that volume which he believes to be the word of Jehovah, the infidel looks upon him with a smile of pity or contempt, as one who is led by a cunningly devised fable, who is filled with absurd hopes and groundless fears, and who is looking onward to future existence in a land which has no being save in his own crazed imagination. The infidel feels infinite compassion for such intellectual imbecility. He can point out the apparent discrepancies in the inspired volume, and appeal for support to all the base passions of the fallen man. But drive him into the defensive; carry the war into Africa. Since the Mosaic account of the creation is too vast for his limited powers of faith, put him upon the construction of a better one. Of the ordinary results, in such a case, we have a specimen before us. The learned M. Von Raumer, who, in many matters, seems a man of sound sense, gives us the theory, which, in the plenitude of his skeptical wisdom, he condescends to honor with his gracious assent. The sage who is too wise to admit the fable that man was created an intelligent being, by an omnipotent eternal Spirit, here teaches, with much more gravity than men of only ordinary composure of face can listen to him, that man *grew* out of the earth, "sprung from the soil," in the same way that, under the fostering hand of the baron's gardener, cabbages flourish in Berlin. Verily, *tell* it in Gath, publish it in the streets of Askelon, and let all the sons of infidelity rejoice; let the disciples of rationalism triumph. By the way, how absurd the outcry touching the "pride of philosophy!" With humility never excelled, not even by honest Dogberry, the sage of Berlin virtually confesses, inasmuch as men sprung up like mushrooms, and, after passing through various gradations, became what they are, that he, the erudite Baron Von Raumer, "Professor of History in the University of Berlin, &c., &c.," who was toasted so profusely at the dinner on Staten Island, may, with all his honors, be nothing but a lineal descendant of one of Lord Monboddo's monkeys; or, adopting the botanic theory, only a slight improvement on one of his gardener's vegetables. *Sed, de gustibus, &c.*

But as great as are these absurdities, there is commendable candor in the style in which the professor carries his bundle of folly. He never disowns it, or attempts to hide it from the eyes of men. If all those who deny the authenticity of the Bible were as honest as he, their delusion would have still less influence than it now wields. So long as they merely tear down; so long as they



build nothing upon their own foundation, they possess an advantage which they are none the less inclined to employ from its being an unfair one. But they find it expedient to involve themselves in thick darkness lest their opponents should discover the deformity of their system, and defeat them at once and for ever. The same fondness for obscurity, the same love of darkness rather than light, runs through all the minor forms of infidelity now extant. Give any false system a thorough investigation, and some part will be found upon which the dreaded light must not shine. Whole classes of errorists, whom we might name, who profess to teach the very pith and marrow of the gospel, show great reluctance to giving a full exposition of their doctrinal views. They may assign, as a reason for this repugnance, their unutterable horror of *creeds*; but doubtless they have other reasons quite as good as this ostensible one. Christianity is not composed of disjointed fragments of truth; but its teachings form one harmonious whole. Consequently, they who deny any of its grand cardinal doctrines, may well feel some hesitation in showing how far their theory involves the whole system in ruin. They prefer leaving the matter where they can admit and reject, affirm and deny, advance and recede, as circumstances render it expedient; and, in the mean time, seek to cover their retreat by leaving behind them professions of immeasurable liberality of sentiment. Would that they copied M. Von Raumer!

Our author gives us a long chapter entitled "Religion and the Church," in which he professes to set forth the religious condition of America. This chapter is a very curious affair. He gives a brief account of the leading denominations; of the workings of the voluntary system, which he approves; and, of course, bewails the existence of bigotry, intolerance, and fanaticism. One sect, however, are so happy as to escape his censures, inasmuch as their views "exhibit an affinity to certain philosophical schools" of German notionalists. The professor feels much sympathy for them in their good work; but expresses doubts of their ever being able to accomplish much.

"The Unitarians will never be able to root out everywhere the longing for the marvelous, for a vicarious redemption and atonement, &c.; very many will cling to the old orthodox doctrines."—P. 337.

He gives an epitome of the religious opinions of this favored sect, which epitome comprises seven negatives, and one &c.; and then observes, with an air of despondency, that in the religious views of the Americans he perceives "no essentially new and

peculiar element ; they confine themselves mostly to the old paths, and not always without disputes and ancient bitterness."

"Of all the cants of this canting world," says a satirical writer of the last century, "though the cant of hypocrisy may be the worst, the cant of criticism is the most provoking." But the writer, when he penned the testy remark, had probably never heard the cant of liberalism. The baron, as may be seen from the quotations already given, feels an utter repugnance to all spiritual religion, and is as bigoted in his opposition as those upon whom he expends his wrath can be in its favor. The first table of the law is of little account in his eyes. He alludes to the Deity occasionally ; but his God is a philosophical abstraction ; and in his religion the sentiment of devotion has no place. He inculcates the ordinary duties of man to man, and lauds an enlarged republicanism as the sum total of all religion ; but many of those things which we believe to be clearly enjoined in holy writ, he derides as the legitimate offspring of Pharisaism and puritanical bigotry. One of these is the Christian sabbath as observed among the "orthodox :"—

"I can more readily enter into this than into their dull, dry, severe Sundays, on which the negroes alone display any cheerfulness or enjoyment of life."—P. 426.

"In the zealous Protestant states a very strict observance of the sabbath is even required by law ; though by this the principle, that the civil authorities have nothing to do with ecclesiastical and religious matters, is certainly violated, and personal liberty restricted."—P. 342.

In another place he expresses an opinion that music will never be very extensively cultivated in America till we lay aside our present mode of keeping the sabbath, and become more liberal. This remark will have its weight with those, the magnitude of whose auricular adornment exceeds that of their souls, and who estimate their relative value accordingly. But the objection which the professor makes against our laws for preserving the sanctity of the sabbath, on the ground of their alledged anti-republicanism, might be of more force were the sabbath, like prayer, and pious meditation, of a wholly religious nature. Were the laws to compel each citizen to read a page daily in a state prayer-book, then there would be interference with the religious opinions of the subject. But a correct view of the case causes the difficulty to vanish. A civil sabbath may be necessary for the preservation of personal rights. All experience proves that the periodical observance of a day of rest is far more conducive to physical well-being than

incessant labor, even if the aggregate accomplished be the same. The mind, also, is invigorated by laying aside the cares and perplexities of secular affairs. The heart is kept from growing callous, and the home affections are cultivated, by spending the hours of sabbath quiet in the family circle; and those allied by nature are bound together with stronger and more enduring ties. Man also needs time for the consideration of subjects of a higher grade, and greater moment. The all-wise Creator, who knew what was in man, who was perfectly acquainted with his physical, intellectual, and moral nature, has ordained this periodical cessation from secular pursuits, in order that all may have time to worship him, to learn the way of life, to meditate upon divine truth, and examine the foundation upon which they base their hopes of happiness when time shall be no more. The observance of this day, in all practicable modes, is essential to our moral progress. To observe this day is not only the duty, but the privilege of all; a right which man cannot take away, because God has given. But even in our own land, and north of Mason and Dixon's line, the majority are in the employ, or in some way under the control, of the minority; and to abolish the legal sanctions of the sabbath would, in innumerable cases, place this unalienable right of the many at the mercy of the few. Some, indeed, would not abuse their power. Others, like M. Von Raumer, would recommend gayety as the proper mode of observing the holy sabbath, and exhort all to give themselves unto fiddling and puppet shows. But some would take advantage of the absence of legal enactment to oppress those dependent upon them. If the law should be so modified that no one, whether bond or free, could be compelled to labor, but the whole matter be left optional, still the evil would exist. The avarice of multitudes might soon find some cunning device to elude the charge of direct compulsion, and they would thus escape the penalty, while they broke the spirit of the law. Therefore the present laws are not founded in bigotry, nor upon the principle that religion is to be thrust upon men's consciences by the civil power; but upon this, that the rights of the dependent are to be protected against the caprice or the inhumanity of those who may, for the time, possess control over them. These laws, then, so far from being anti-republican, have for their direct object the protection of the dearest and most valuable rights of the weak against the encroachments of the powerful; and the objections urged against them are those only to which most laws, which man frames and executes, are liable.

The baron does the Methodist Episcopal Church the honor of



an extended notice ; and undertakes to give a brief sketch of its origin and progress :—

“The Methodists formed their first society in the United States in the year 1766 ; but since then they have been increased to such an extent by untiring activity and restless zeal, that they now constitute several bishoprics, and number seven thousand seven hundred and thirty stationary and four thousand eight hundred itinerant preachers. The latter constitute the yearly district conferences, which are represented by delegates in the General Conference, held every four years. The Methodists, however, allow the laity no share in the choice of preachers or in ecclesiastical legislation ; all of which is placed in the hands of the clergy. This arrangement produces, on the one hand, energy and decision ; but, on the other, gives rise to narrowness and intolerance. And yet, in the year 1838, there sprang up, even among the clergy, so great a division, that about one half separated from the other, and took to itself the designation of the Old School, in contradistinction to the New.”—P. 330.

If the work which we are examining was no more correct, in general, than is this particular paragraph, to rectify its errors would be to rewrite the volume. The Methodist Episcopal Church, as every one who has the least acquaintance with its polity knows, has no diocesan bishops, and, consequently, no bishoprics, in the technical sense of the term. Nor is it true that the laity are allowed no share in the choice of preachers, or in ecclesiastical legislation. We acknowledge, indeed, that we are strongly prepossessed in favor of itinerancy, and are aware that it can be sustained only by mutual concession, the laity giving up the power of choosing their pastors, and the clergy the power of choosing their particular congregations ; and, therefore, pastors and people agree to place the appointing power in the hands of a third party, the bishops, who, even if they should not prove to be the men we believe them to be, can have little or no motive to abuse their office. But it is false that the people have no share in the choice of pastors. They cannot, by law, designate the minister who shall officiate in any given pulpit ; but the people, as a body, have the power of nominating those from whom the choice is to be made. In some other churches, the clergy control the whole matter of educating and licensing ministers ; or, in other words, of pointing out those from whom the congregations shall select pastors. We have, in our system, the converse of this plan. The laity are not without power ; but that power is applied at the other end of the train. No one can be authorized to hold meetings for prayer and exhortation till his brethren of the laity vote to permit it. No one can receive authority to minister

in holy things till they authorize his licensure. No one can receive orders in the local ranks till his brethren advise it. No one can become a candidate for admission into the conference till they recommend his admission.

But all this is well understood among our own people; and we would not have alluded to it did we not occasionally meet with well-meaning men of other churches, who demur at laws of which Methodists never heard, and recommend the removal of evils that have no existence. Neither clergy nor laity count our system a burden; in eighty years our church has grown up from non-existence to a membership of more than a million; and therefore we may well disregard, as we have done hitherto, those predictions of future ill which are based upon a one-idea theory.

With regard to the separation into the Old and New Schools, it is evident that our tourist, through inadvertence or misinformation, has confounded the Methodist with the Presbyterian Church. He also mentions the division in the Presbyterian Church, but dates it in 1837, instead of 1838, as in the passage which we have quoted. This discrepancy arises from his referring in the one instance to the ecclesiastical action which led to the division, and which took place in 1837; and in the other, to the actual separation of the General Assembly into two bodies, which occurred the succeeding year. The remainder of the article on Methodism is taken up with an account of the separation of the north and south, which is treated with tolerable accuracy. He closes with the following remark:—

“Perhaps it is a real benefit that the growing power of this sect, and the danger of constantly increasing violence and intolerance, are, for the present, circumscribed and broken by this schism.”—P. 332.

Here the baron is guilty of a dual blunder; he errs with respect to both premises and conclusion. He sets out with the idea that the Methodist Episcopal Church is both violent and intolerant. As he does not appeal to any facts to sustain his position, we hope that none will deem us reprobates should we take the liberty of deferring our repentance and confession till this deficiency shall have been supplied. Had he spoken of constantly increasing *danger* of violence, we would not have wondered at his observation, though even then we might not have been constrained to own the soft impeachment. In years gone by, indeed, all dominant sects were more or less imbued with the spirit of persecution. In England, those who were, for the time being, at the head of the government, no matter of what faction, considered it their bounden

duty to construct a vast national conscience, according to whose dictates all must order their walk and conversation, or be converted from the error of their ways, by the clear and satisfactory arguments of the prison, the gallows, or the stake. Thus the Episcopalians hunted down the Puritans; the Puritans, in turn, hunted down the Episcopalians; and the Catholics, when they were in power, persecuted them both. In this country, the same bitter spirit ruled, and the same conflict was kept up, though on a more limited scale. In Virginia, the Episcopalians drove the Presbyterians from their borders; in New-England, the Presbyterians, filled with mighty zeal for God, persecuted all heretics with the most exemplary diligence and fervency. Had the Methodist Church existed in those days of darkness, and been in power, possibly some fiery spirit might have devised an infernal logic which would have plunged it into that which we now abhor and detest. But as it was, we know not that Methodists have ever been in any way concerned in persecution for opinion's sake, except as victims of the pious fury of others. What, then, does the baron mean by his allusions to "increasing violence and intolerance?" But if his premises were correct, his conclusion would be a *non sequitur*. If the Methodist Episcopal Church ever obtains any legal advantages over other churches, those privileges and immunities must be obtained at the bar of the state legislatures; and the influence of the denomination in the several states has not been impaired, in any degree, by the division of the north and south. Thus it appears that the "liberal" M. Von Raumer becomes alarmed at a shadow, and comforts himself with a sophism.

Our author has considerable fault to find with the American churches in general; or, at least, with all afflicted with "those fanatical movements called revivals." But we must keep in mind the peculiar views which he entertains of these subjects. His own language speaks him as perfectly destitute of all conception of enjoyment in religion, as the *meerschau* which he puffed while concocting his infidel paragraphs. To object to dancing and revelry upon the sabbath is Pharisaic bigotry. To adopt a system of theology under the impression that it is true, and that its rejection would consequently involve error, is intolerance; while to believe that both sides of an unmitigated contradiction can be substantiated from the word of inspiration, is magnanimity and liberality. To manifest as much reverential emotion in religious worship, as he himself would in soliloquizing over a pair of Jefferson's old boots, or a hair from his wig, is arrant fanaticism;



while to adopt all the irrationalities of rationalism is the highest wisdom, and ultra-democracy the only real religion.

On the subject of education in general we have a very interesting chapter. Much industry is manifested in the collection of facts and statistics, and much knowledge in the discussion of the principles involved. The professor's researches led him to the following conclusions:—

“On taking a resurvey of all that we have stated, some general remarks are suggested,—

“First. The American universities, libraries, and scientific collections, (which it is impossible to create at once,) are behind those of Europe, and especially of Germany; but, on the other hand, as regards the education of the people, many of the states are on a level with the most cultivated European countries, and far before several, including even England.

“Secondly. No nation has done so much for schools in so short a time as the Americans.

“Thirdly. There is in the United States no danger of an education too elevated for the condition and relations of the educated. Such are their political privileges, that nothing is placed wholly out of the reach of any one; wherefore the outlay goes to the education not of subjects merely, but of rulers also.”—P. 297.

Our common school system is indeed, as Governor Clinton, of New-York, remarked in his message on the subject in 1795, “the palladium of our freedom.” All who have considered the dangers to which republics are exposed, must confess that there needs be a powerful influence, not to counteract the spirit of democracy, but to guide into that path in which peace and safety dwell. Every system of polity has its peculiar dangers, its weak point, its vulnerable Achillean heel, which the arrow of the destroyer may pierce. A strong executive government may imperceptibly glide into despotism, and thus the end of government be lost. A republic, on the other hand, finds its greatest danger in that lawless spirit which spurns even salutary restraint, and tramples upon all authority. When did an enlightened republic glide insensibly into a despotism? Never. Between the free and the tyrannical stage there comes an interregnum, when the fountains of the great deep of anarchy are broken up, and the floods of corruption rush forth, and sweep all things back into chaos; when demagogues are revered as patriots, and patriots denounced as traitors; when calm counsel is derided, justice overthrown, and mob law and violence reign in their stead. When this comes to pass, some more daring spirit, who, perhaps, brandished his dagger most fiercely, and denounced tyrants most loudly, in the popular tu-

mults, seizes the supreme power, and is suffered to reign by a community weary of lawless commotion, and willing to submit to any government which will free the land from riot and bloodshed. The intellectual and moral culture of the people forms, therefore, the natural defense against this, the attendant danger of republican institutions. "Knowledge," said the great Washington, in his first message to congress, "is in every country the surest basis of public happiness." "Educate and inform," said Thomas Jefferson, "the whole mass of the people; enable them to see that it is their interest to preserve peace and order, and they will preserve them." "Knowledge," declared De Witt Clinton, "is as well the cause as the consequence of good government."

In literature and the arts, the Americans, in the estimation of our author, have made attainments which are valuable, both from intrinsic worth, and from their promising great advancement in the fullness of time. M. Von Raumer also defends us against the charges which certain very considerate Europeans have made, that we possess "no monuments, no antiquity;" for which deed of abounding charity we could have excused him, as it is certainly a work of supererogation.

With respect to the periodical press, the baron discourses more favorably than some other travelers:—

"The greater American periodicals, or critical reviews, distinguish themselves by propriety, moderation, and dignity; they display an accurate knowledge of all sciences, and often contain criticisms which are masterly both in form and substance."

Of the newspaper press, touching which Mr. Dickens penned so furious a tirade, he remarks, that the ill effects resulting from its possessing no censorship to control its licentiousness, have been no greater than they would be in Europe. With regard to the subject in general, he observes:—

"Bishop White, of Philadelphia, has justly remarked: 'No one who lives uprightly can ever be entirely put down in America by slander. Whatever the momentary effects may be, he will live down the falsehood.' But even the passing momentary effect is an injurious one; and the proverb is but too often confirmed, that something always sticks, *semper aliquid hæret*! As it is seldom possible to bring newspaper writers to justice, and only in case of gross slanders and falsehoods, they constitute, in effect, a completely independent, unassailable power."—P. 302.

No one who has acquainted himself with the character of the newspaper press, especially of the party journals, will consider this wholly imaginary. It is an unquestionable fact, that the

press, at times, does immense evil, as well as immense good. In a popular government, it must necessarily wield great influence. The principle upon which public affairs are conducted is, that the people themselves are fully capable of deciding between conflicting systems of policy, and of pointing out, not only by whom they will be governed, but how that government shall be administered. All things pertaining to the state must therefore be discussed before the electors. Here is the arena where principles and personal character are involved in the conflict, and all the art and finesse of the combatants put forth to achieve a victory, the spoils of which are office, honors, and emoluments. In this contest, every mode of attack and defense, which promises to be of advantage, is too frequently employed without scruple. And the tribunal is composed of such a variety of character and cultivation, that everything becomes available, from solid, rational argument, declamation, and wit, down to the uttermost depths of reckless abuse and frenzied rhodomontade. Writers are easily found who will hesitate at nothing which promises to be of service, whether it be insane panegyric of their own party, or vile attack upon their opponents. He that reads one side only, and believes it all, deliberately writes himself a monomaniac.

How, then, can this gigantic evil be remedied, or, at least, confined to a smaller sphere of iniquity? To adopt the European plan, and institute a censorship, would not only be contrary to the spirit of our government, but would be, in itself, perfectly nugatory. All offices are either the gift of the majority or of the chosen men of the majority; consequently, the censor would be a mere party officer, and the hopeful plan would only result in adding a new wheel to party machinery, and a new manœuvre to party tactics. The only resort is to the good sense, the virtue, and the true patriotism of the community. The evil is not in those alone who conduct journals of this description. To charge the guilt to these exclusively, would be almost as great a blunder as to criminate the types and printing press. There are many partners in the base transaction. Those who conduct a reckless paper are but the guilty instruments of evil. They deal unfairly, because they find deception a marketable commodity. They prophesy falsely, because the people love to have it so. The deluge of lies poured out is a part of the stock in trade, virtually bought and paid for by those who patronize publications of this class. Let no infernal casuistry be employed in this matter. Let no one tolerate these mighty fountains of detraction; and at the same time lay the flattering unction to his soul that he does it innocently,



inasmuch as a whole party is benefited, while the sin rests only upon him who holds the pen.

As the matter now is, multitudes are frequently deluded, where they honestly look for information. A clique of office seekers, perhaps, concert measures to promote "the cause." If popular enthusiasm can be roused in their favor, the object is certainly attained. Therefore the people must be coaxed, and blarneyed, and deluded into the belief that some great principle is involved in the election of these demagogues, when, perhaps, the whole matter discussed is of no more real consequence than a suit between John Doe and Richard Roe in a moot court. A man is hired upon the express condition that he will advocate "the cause" strongly, that is, recklessly; and the party instrument goes into operation. The streams of falsehood and sophistry rush forth, and the multitudes crowd around as eagerly as did the perishing children of Israel around the rock in the wilderness. They are told that their own party leaders are immeasurably endowed with every virtue known to humanity, and they shout with ecstasy at the discovery. They are informed that their opponents are just the reverse of all this, and they wax indignant at the sight of such hypocritical knaves. Sometimes the demagogues are fearful that they will be discovered by their own party, and they therefore draw the attention of the people away from their own operations to a very important something in another direction; like the juggler who flourishes his dagger high in air before the eyes of astonished bumpkins, while he performs his trick with the other hand. But we need not further enlarge upon these things; every one knows that these schemes are not unpracticed by the party opposite to him.

With reference to books, M. Von Raumer remarks that the liberty of the press is more rarely abused; and he also remarks that works of real merit are liberally rewarded in this country. He pays some very high compliments to those Americans who have labored in his favorite department—declaring that "men like Bancroft, Prescott, and Sparks, have effected so much in this respect, that no living European historian can take precedence of them, but might rather feel proud and grateful to be admitted by them as a companion."

But it will be impossible for us to pursue further an analysis of the work before us, or discuss all our tourist's many conclusions touching our present condition, and his many speculations concerning the future. Suffice it to say, that the conclusions to which his researches and observations led him are eminently favorable to our government and our people. He has the utmost

confidence in our system of polity ; and he believes that under the auspices of republicanism in America will be achieved those mighty advances which he thinks our race still destined to make. The essayic part of the work is concluded with the following fine remarks :—

“ From that quarter in which the greatest power of a state resides, the greatest danger is also threatened ; and this in America, without doubt, is democracy. This can lead from a noble self-respect to vain presumption, and from presumption to an insolent disregard of all law. The greater the privileges, and the greater the advancement of a people, the more they have at stake, and the more important do their duties become.

“ The most healthy government can suddenly perish, the most rational may fall into madness, and the most sickly (like that of the Byzantines) may drag on for centuries a miserable existence. May judgment, moderation, self-control, and patriotism, exercise in time to come, as in times past, a powerful influence on the political course of America ! May every one extend his views beyond the indispensable requirements of private morality, to discern what public morality and public wisdom are, and what they demand ! May no rabble, seduced by flatterers into pernicious ways, ever lift up its head ! And may zeal for dogmatic opinions never banish Christian toleration and love ! Then the work which has now prospered for sixty years—and whose cause is the cause of honor, virtue, and humanity—will not degenerate or be brought to an untimely end ; but the United States of America will press forward unceasingly, with redoubled spirit and exalted vigor, in the same glorious path which they have hitherto trod.”—P. 409.

The last ninety pages of the five hundred that compose the work are “ extracts from letters written during his tour.” These convey the thoughts and impressions of the moment, and portray the lively emotions which the sight of new objects ever produces. There is more vivacity in these letters than we had anticipated from reading the preceding parts of the work. He changes from grave to gay with great facility, and occasionally gives a touch of genuine humor. By the way, when he recommends a more “ liberal ” mode of keeping the sabbath, it cannot be said that he preaches what he does not practice. To note his proceedings in his own style of laborious minuteness, we may remark, that about one-fourth of his letters were written upon the sabbath. He travels upon the sabbath as upon any other day. He goes to see sights, visits public places, dines out on the sabbath, discusses politics, manufactures, and trade, and entertains himself and the company with Shakspeare, and—not the musical glasses—but the Greek tragedians.

His most laborious sabbath appears to have been the ninth of June, which was spent by him in Baltimore. In the morning he went with an acquaintance to the Catholic Church for the express purpose of hearing the music; at least, this was the "chief object of his visit." The music proved tolerably good, although it would "hardly bear comparison with any European church music." His friend then accompanied him, at his own request, to an African church, where both slaves and free negroes congregated. M. Von Raumer saw, of course, a display of what he denominates fanaticism. The black preacher "spoke just as well (or ill) as the generality of white preachers." The voice of the speaker rose, and he "applied to his auditors descriptions of sin, death, the wrath of God, hell, the devil, and such like spiritual Spanish flies." Then an effect was produced upon the congregation which astonished our tourist beyond measure. The tumult rose to "shrieks and yells, as if every one of them was being murdered." One cried, "Holy, holy;" another shouted, "Bless me;" and one or two others indulged in certain extraordinary gymnastics, whereat the sage professor marveled greatly. The afternoon he spent at a German public house and bowling alley, a little way out of the city, where he and his companions talked politics, and adjusted the affairs of Europe and America. In the evening he again went to the negro church; but the performances, doubtless to his great chagrin, were not so tumultuous as they had been in the morning. The scene he saw "was such as he had never before witnessed in his life." But he opened his eyes, as well he might, when he was assured by the veracious "H." that this was a "slight beginning compared with the preachings and doings of the *white* Methodists!" Had this colored congregation been treated to a neat little moral essay, or a small section of German fog, and then had adjourned to the bowling alley with the professor, to spend the remainder of the day in revelry, it would have been, in his estimation, very liberal, very rational, very free from bigotry and fanaticism.

These letters, were it not for the infidelity everywhere expressed or implied, would be quite interesting and instructive. But this is the dead insect, the effluvium of which mingles in every breath. M. Von Raumer indeed talks of God; but his God is not the God of the Bible. He alludes to Christianity; but he means by that term a very different system from that which the apostles preached, and the martyrs of old believed. He does not object to religious services; but there must be no warning sinners with tears, as Paul warned them; no allusions to judgment to



come ; and, above all things, no hints about the damnation of hell.

In fine, M. Von Raumer hopes everything from the American system of government, and from the freedom of inquiry and discussion enjoyed in this country. The nations are moving on in the grand march of progress ; he looks upon America as the van of the mighty procession, and bids us not lose the post of honor. The following concluding remarks of the volume express the general impression made by his tour in this country :—

“ Although much still remains to be related, I must break off, and conclude this last American letter for want of time. I have here seen, heard, and learned more than in any equal portion of time in my life, so that I regard my journey as fully justified and abundantly rewarded. I shall always remember the United States, in spite of some little drawbacks, with feelings of interest, gratitude, and admiration.”  
—P. 501.

A modification of this language will also express our conclusion with regard to the merits of the volume before us. It is in many respects an excellent one. With reference to political affairs, M. Von Raumer has enlightened and liberal views. He was desirous of seeing America as it is, and not as aristocratic minds would prove that it must be. He delights in all that is praiseworthy ; and our civil defects minister no joy to him. He is mild in his animadversions on the evils which he is too candid to hide ; and the book is temperate in its general tone. It embodies a considerable amount of solid facts, and is well calculated for the purpose which the author had in view, the diffusion of information concerning America among those who were almost wholly unacquainted with our history, institutions, and present condition.

But while we would give our author all due credit for these excellences, we cannot give his work our unqualified approbation. There is an occasional want of accuracy in his statements ; but that we had expected : he is strongly disposed to adopt a party badge ; but that is not unpardonable. But there is one fault which we cannot so readily pass over, and which, in a Christian community, ought to place the ban of condemnation upon the work. This is his infidelity. All his ideas centre in the present. He is a perfect bigot to his own notions of liberality ; his self-complacent lamentations over our fanaticism and bigotry are beyond endurance ; and his attacks upon the religion of the Bible are the more dangerous from the cool, quiet self-sufficiency with which he makes them. To those who would acquaint themselves with America, there are opened other sources, at least as rich in

information, and which are, at the same time, untainted with the deadly poison which mingles in every stream that issues from this.

As far as we are able to judge, the translator, Mr. William W. Turner, has done his part well. The language is well chosen; and the general style is characterized by clearness and purity. Occasionally, the words which form the logical connectives of sentences are such as a close thinker would hardly employ; but this may have originated in the difficulties attendant on a translation from another language.

*Hope, N. J., 1846.*

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ART. IV.—1. *A Greek-English Lexicon, based on the German Work of Francis Passow.* By HENRY GEORGE LIDDELL, M. A., and ROBERT SCOTT, M. A. *With Corrections and Additions, and the Insertion, in Alphabetical Order, of the Proper Names occurring in the Principal Greek Authors,* by H. DRISLER, M. A., *Adjunct Professor of the Greek and Latin Languages in Columbia College, New-York.* Pp. 1705. New-York: Harper & Brothers. 1846.

2. *A Comprehensive Lexicon of the Greek Language, adapted to the Use of Colleges and Schools in the United States.* Third edition, greatly enlarged and improved, by JOHN PICKERING. Pp. 1456. Boston. 1846.

3. *A New Greek Lexicon, principally on the Plan of the Greek and German Lexicon of Schneider.* By JAMES DONNEGAN, M. D. Revised and enlarged by R. B. PATON. Pp. 1413. Boston and New-York.

It is now exactly forty years since the first publication in Germany of Schneider's "*Griechisch-deutsches Wörterbuch*," the earliest Lexicon which boldly ventured to throw aside the Latin as the medium of teaching Greek, and to adopt instead the student's mother tongue. It has proved a fruitful parent—its issue, "*magna diversaque Proles*." Since that time, vernacular Greek Lexicons have swarmed upon scholars. Years have done the work of ages. *Before*, generations—*now*, but months pass between successive editions; and, to bring the matter to a climax, in the month of August last, within two days of each other, came forth from the rival presses of New-York and Boston the two greatest works of this kind that American scholarship has as yet produced—Professor Drisler's bearing date the 18th, Mr. Pickering's the 20th of August, 1846.

Now this fact is one of deeper import than at first sight appears. It is not merely the enlarged current of a more studious age—students the cause, and books the result. On the contrary, the books were the cause, and the students the consequence. What we mean to say is this, The substitution of the vernacular for the Latin is the secret of the change. It was like striking a new vein, or opening a fresh fountain. It was a change that at once popularized Greek studies, by enabling the student to look at them directly through the medium of his own tongue, instead of giving him a feeble and distorted reflection from what may well be called a dull mirror—the student's imperfect knowledge of the Latin. Latin spectacles once taken off, youthful eyes saw clearer, the mist was removed, and the young scholar soon learned both to understand and admire what before he only admired how any one could understand. Such we hold to be the giant step taken in the "Wörterbuch" of Schneider. Nor are we left to *argue* its advantages. Experience has *demonstrated* them. Latin has been driven from the field—the vernacular has gained an overwhelming victory—not, as usual in great changes, young reformers slowly winning their way against sturdy old conservations, as Hume tells us of Harvey's great discovery of the circulation of the blood, which no physician in Europe, over the age of fifty, ever acknowledged. *Here*, on the contrary, old experience first followed—even the octogenarian pedagogue was seen to drop his Hedericus, or Schrevelius, and take up his Schneider as if by natural instinct. Such is the alacrity with which man obeys where nature and good sense lead the way. Since that time, both instructors and learners, German and English at least, have luxuriated, we may say, in the comfort of Greek Lexicons in their own mother tongue. Nor (to return to the question again) was the boy's ignorance of Latin the only objection to its use. With all its stately beauties, Latin is still a "cast-iron tongue," inflexible and unaccommodating; pre-eminently unfit, therefore, to represent the infinite graces of the language of the muses. Grecian thoughts in Latin words have always seemed to us like precious gems taken in plaster—you have the form, but not the power. All which gave it grace, delicacy, and expression, are gone. Nor let the admirers of Cicero or Lucretius quarrel with us for this judgment. We learned it from those very authors whom they admire. Lucretius himself bemoans "*egestatem linguæ*," the poverty of the language to which he was condemned, while Cicero's pages actually "*bristle*" with Greek words, simply because his own tongue furnished him with no equivalents. Even the very banner word



of his favorite philosophy (*ἐποχή*) he was forced to borrow from its native fountain—being unable, as he himself acknowledges, to translate it. Such was the Latin as a medium of Greek thought, even in master hands, and in its palmiest days; what, then, must it now be in the hands of modern lexicographers? But still the benefit of this exchange is very far from equal to all modern tongues. Germany, unquestionably, has the best bargain, because its “vernacular” approaches the nearest to that of Greece in all its high and varied excellences. If not (as the Greeks boasted) *αὐτογενής*, “self-born”—it is at least *ὁμογενής*, “self-compounded.” Its radicals are within itself, and therefore capable, like the Greek, of unlimited composition. This vast advantage, which it enjoys far beyond any modern tongue, fits it peculiarly to take the stamp of Grecian thought and art, while, with its infinitely diversified metres of both quantity and accent, it is obviously the only modern language which can even pretend to enter into rivalry with poets, “quibus,” as the Roman Martial enviously complains,—

“ Nil erat negatum  
Et quos Ἀρεῖς—Ἀρεῖς decet sonare.”

But we of Saxon race have at least the comfort of thinking that next to the German in this list stands the English, a language, which—with its double tongue, (*Britannia bilinguis*;) its Doric and its Attic dialects, affording synonyms of nicest distinction; its Saxon words of fresh vigor, and its Latin words of polished refinement—forms no contemptible rival even to its cousin German. Lowest in this scale comes the French tongue, which has been also latest to profit by the improvement, the antipodes of the Greek, both in freedom and harmony, in loftiness, as well as variety of expression: we have yet to learn what influence will be produced on its scholarship by the change. We cannot, we confess, augur well of a language which, in the hands of its master genius, brought forth a *Henriade*, as the nearest approach it could make to an *Homeric Iliad*.

But turning to our own western land, we too have taken hold of this new instrument; we too have laid our hand on the Grecian plough, and that not only with our characteristic zeal, but also with more than our characteristic success. The rapid advancement of not only American scholarship, but of high American contributions to Greek scholarship; and, above all, in the department of philology; is a fact as honorable to our scholars as it is unquestioned. In our wide, bustling, utilitarian land, it is a fact

perhaps as little known as cared for, but still it is one that begins to *tell* at home, and has already *told* sensibly abroad, in awakening respectful attention toward our country and its scholars. It is, in truth, a forward national impulse, just beginning to be generally felt; and one which, we doubt not, will, in the space of no very long time, (notwithstanding all our present deficiencies in libraries and learned endowments,) enable us to rival our German teachers, and perhaps outstrip our English ones.

Now this may sound very boastful—Anglice, American-like—but we speak it in no such spirit, but simply in a reasonable estimate of the future by the past, and of admitted causes, now actually in operation. In the first place, the American market for such works is growing, and must continue to grow, with a rapidity that distances all European competition. The recompense to scholarship will consequently advance in the same proportion, and thus call forth, as well as reward, the talent and industry needful for it. If learning be a marketable and profitable commodity, we may rest assured our country will not be backward in furnishing it. Under such patronage, too, libraries will spring up, giving to the scholar the needful books and endowments, affording to him the needful leisure. These both are the legitimate offspring of that love which comes from knowledge, when married to that wealth which comes from industry. Now of such fair progeny, in future time, we want no better proof than that afforded by the learned works whose titles we have given, in one of which, at least, all their elements prominently appear, namely, a generous love for that noble language in which Homer sung and Plato reasoned, turning into a laborious lexicographer one whom leisure, fortune, and taste seemed to have marked out as the patron of others' labors, rather than himself the drudge. But with the late Mr. Pickering, (alas that we must thus write him!) as with all true lovers, entire affection scorned meaner hands, and he himself became an humble laborer; for more than thirty years (the work having been begun in 1814, and but completed in 1846) an humble and patient, yet skillful, laborer in building for others' use the fair temple of American scholarship. Now this we say is a spirit of love and zeal, growing and spreading in our land. It is sowing the good seed broadcast over it, and out of it will come forth, at no distant day, a golden harvest—libraries for the scholars, and scholars for the libraries—learned endowments to give leisure, and worthy men to employ it aright. One further national characteristic, of which American scholarship already reaps the advantage, is the intermixture in it of German with

Saxon blood, adding, in our judgment, a new element of power to the classical scholar, and a new guaranty of success to his labors, and that more especially in the department now before us, of philological learning. How far this element has already contributed to the rank and reputation of American scholarship it is not for us to say; suffice it, it is well known as no foreign element in our highest names, nor a small ingredient in the merits of the first-named and greatest of the three Lexicons before us.

But to turn to that volume, the first-named in our list, our first thought of wonder on opening such a work is, how any human patience could stand the drudgery of its preparation, its seventeen hundred close-printed pages, and seventeen thousand articles, and perhaps one hundred thousand cited authorities. But the true solution quickly suggests itself—that no one man's industry or scholarship has effected it—that it has been, in truth, the product of a thousand minds and a thousand years—and that no one editor, however learned or laborious, can claim more than a very small fractional part of the whole merit. It has been a cumulative work, growing by slow accretion, even from the days of the Alexandrian critics; and he who has done most toward its completion has still but added his *one stone*, or cleared up the rubbish in *one little corner*. Such is the history of the Greek Lexicon of the present day, by whomsoever edited—its age runs back to the age of the Ptolemies. Still, however, there are special merits among lexicographers, and some of a higher order—such as from time to time break forth, throwing light on the true plan and principle of such a work, and adding, at once, largely and definitely to its practical value.

Before entering pointedly on the comparative merits of the works before us, it may be interesting to trace, succinctly, the rise and general progress of that on which they all rest.

When we look for the roots, and the beginning of the Greek Lexicons, we are carried back, as already observed, to the Alexandrian age, some two hundred and fifty years before Christ; the earliest grammatical, the latest literary age of Greece. We there find, not Lexicons, indeed, but the seed of Lexicons—*λέξεις*, collections of special words; and *γλῶσσαι*, glossaries of obsolete ones—sometimes confined to the examination of single authors, as *Ὀμηρικάί*, *Πλατωνικάί*, &c. Again, extending to classes, or styles of writing, as *νομικάί*, *ῥητορικάί*, &c.; but as yet nothing that can be regarded as a dictionary of the tongue. They who spoke the language needed no such work; and for barbarians the



Greeks labored not. The first step of enlargement beyond this narrow plan appears to have been taken somewhere in the third century of the Christian era, and first by one Diogenianus, an obscure grammarian, who combined several of the above into one: consolidated again by Pollux in his *Ὀνομαστικόν*, and still further enlarged in the celebrated compilations of Hesychius, and subsequently in those of the learned and virtuous Photius. The collections, again, of an unknown author, bearing the title of *τὸ μέγα ἐτυμολογικόν*, in the tenth century, and the so-called Dictionary of Suidas in the eleventh, with his critical and biographical notices, added fresh materials to the stock: until, at length, somewhere about the beginning of the fifteenth century, the more modern form was given to the work by arranging it in a *Greek and Latin Dictionary*. This was first done by one Joannes Crastonus, a Carmelite friar of Piacenza—and his lead was soon followed by several others. But we should much deceive ourselves if we were to identify this, or any other of the middle age Lexicons, with those of modern times; more especially with those of our own century. So long as these works were prepared by Greeks for Greeks, they comprehended only words of the less familiar anomalous parts of the language. The difficulties experienced by a foreigner in learning Greek, were no difficulties to them, and, therefore, were not explained nor included. With the fall of the Greek empire, (1453,) in fact, came the rise of critical learning; with the extinction of the language as a living tongue came the birth of that new science which was to teach it. Greek was first to be viewed and handled as something dead, before anatomy and analysis could do their office. Nor was it to be expected that such analytic science should be at once either complete or exact. It was, in truth, a matter of degrees, and a question of progress. Its early results were, therefore, rather “vocabularies” than “dictionaries,” being without plan, without method, without order, and without authorities—“rudis, indigestaque moles.” These grievous defects were first partially remedied in the Commentaries of Budaeus, the great restorer of classical learning in France; but soon fallen back into again in those put forth by Camerarius. The Lexicon of Constantine, also a Frenchman, (1564,) took a new step of advance by introducing the alphabetic arrangement of words; and eight years afterward, namely, 1572, that most learned of printers, and prince of Gallic scholars, Henricus Stephanus, (*Anglice*, Henry Stephens—*French*, Henri Etienne,) brought to completion his great Greek Thesaurus, the glory or the envy of his own age, and the admiration and storehouse of

each succeeding one. Looked at, however, as a *Lexicon*, and under the lights of a deeper philosophy than in his day was applied to language—the *Thesaurus* of Stephens must be held to be a mistake—a splendid one, we admit; but still a mistake in lexicography, of which assertion no further proof can well be needed than that afforded by the equally splendid failure of its recent English republication. It was not a true foundation to build upon. As its name imports, it was a *Thesaurus*, and not a *Lexicon*; and nothing short of a radical change could make it one. But still, even as it was, it had not in its republication a fair chance. Neither Valpy nor Barker had talents, or, it may be, learning for the task. The one certainly wanted skill; the other, perhaps, honesty in its fair execution; and their work fell still-born from the press—a monster, wanting reason: the age spurned it, and has already passed it by, so that it now stands like some huge boulder rolled out of place—useless where it lies, and only serving to mark the features of bygone days. The scholar often praises it, but seldom consults it; the student may have it on his shelves, but rarely, or never, opens it; nor, if he did, would he readily find what he looked for; nor if by chance found, could he depend with certainty upon its information. What will be the fate of the Paris edition of this great work, its republication in its native land, is yet to be seen. Under its higher auspices, it may not be a failure; but yet it is risking little to say, it will be, if Stephens's plan be adhered to, of no great benefit. As a *Lexicon*, it will be antiquated before it is completed; and German lexicography will prove, in the end, too strong even for French nationality.

But this brings us to the fountain head of our modern *Lexicons*, at least up to the present century, a new start made on a new track. The well-known Schrevelius, in 1654, first gave to the *Greek Dictionary* its modern form and arrangement—the alphabetical order of words—their etymology, various meanings, and dialectic variety, together with the leading inflexions of verbs and cases of nouns. On this model, most that follow have been based. It was enlarged in England by Hill; in France, by Vauvilliers and Lecluse; and in Germany, by Kritsch: and upon this special basis has come out, in our own country, repeated editions, in a greatly improved form, of the second-named *Lexicon* in our initial list, namely, that of Pickering.

But meanwhile, in Germany, a new and higher school of Greek learning was arising, bringing philosophy to bear on the analysis

of the language, and common sense on the best method of teaching it. Casting off ancient shackles, the question of a Greek Lexicon was taken up as a new question,—First, for what ends it was wanted; and, second, by what means these ends were to be attained. It was the opening up of this “ideal” of a Greek Lexicon that constituted, amid many defects of execution, the chief merit of the “Woerterbuch” of Schneider, whose second and improved edition came out in 1805, and third and last in 1819; and it has been by keeping strictly in view the same “Ideal” that all subsequent advances in it have taken place. In the same year with Schneider’s last edition, came out Passow’s first—taking a large step in advance—a second and third followed rapidly in 1825 and 1827; and a fourth and last in 1831, in which, dropping the name of Schneider, Passow carried out so fully these philosophic principles, as to leave little to those who have come after him—save to give greater accuracy and fullness to the executive part of his work. This has been done, with scholarlike ability in England, by Liddell and Scott, both of the university of Oxford, and in our own country, in the present year, by Professor Drisler, of Columbia College, New-York. We mention these two Lexicons, specifically, not as denying merit to others, but as being based, professedly and carefully, on the above work of Francis Passow, recognizing all his principles, and carrying out all his plan. Now, in this we think these editors have shown their wisdom; and we cannot, even apart from examination, but anticipate a vast difference in the value of modern Lexicons, according to the differing works they have chosen for their foundation; for in this, as in most other things, ἀρχὴ τὸ ἥμουν.

But it may be asked, What are these boasted principles of ideal perfection thus authoritatively demanded in a Lexicon? We answer, They are such as spring from its uses, and are the demands of reason sitting in judgment on them. It asks but little philosophy to see and acknowledge what they are. They may be stated as follows, and we do state them the more formally as affording convenient tests by which to try the comparative merits of the rival Lexicons now before us. What reason demands, then, is this:—

1. That a Lexicon be a full, exact, and complete vocabulary of the language, containing, as far as may be, all that a student wants to know touching the word sought.
2. That it be, withal, compendious—giving the results of learning, not its processes—conclusions, not dissertations; in order



that the student's time be not wasted on that which he does not want.

3. That it be alphabetical in order, and single in its arrangement, that the student may turn to the word at once and with certainty, not hunting for it under its radical, nor doubtful in which of two alphabetical lists he is to find it.

4. That the explanation of words be in the student's vernacular tongue—with us, a "Greek and English," not "Greek and Latin Dictionary." In this, at least, all now agree.

5. That no generic meaning of a word be given without its distinct authority annexed—that the student may verify it if he will, and also such authorities classified, in order that the student may rightly estimate their relative value.

6. That the various generic meanings of a word be *numerically* arranged under it—made clear both to the eye and understanding, and following in a natural order, so that each word may be said to give (in the words of Passow) "its own history."

What constitutes *natural* order may, indeed, be made a question. Two choices are open, though differing more in terms than reality. 1. *The historical*, which begins with the Homeric and Hesiodic use—thence passes on to lyric or Ionic prose—thence to dramatic and Attic meaning, and concludes with the *κοινή διάλεκτος* of the Alexandrian and later age. This is one principle; or, 2. *The philosophic order*—beginning with the *literal* meaning of the word as its primitive, and proceeding, step by step, through all its transitive and metaphoric mutations. In either case, we would have, what most Lexicons want, "lucidus ordo." In the one case, a philosophic analysis of the word; in the other, its veritable history. As between these two, the latter is undoubtedly the true choice; the analytic is to be resorted to only when historic authorities fail.

Now if the above be conditions which reason demands to constitute a perfect Lexicon, they constitute, also, as evidently the true tests by which the comparative merits of any Lexicon may be tried. Let us so apply them to the three chief Lexicons now in the American market, between which scholars and teachers are called on to choose; and which choice it is well they should learn to make on reasonable grounds.

1. As to the question of fullness and completeness as a Greek vocabulary, so far as the "prima facie" evidence goes, of the number of articles, it is a comparison easily settled; and is, by all odds, in favor of Professor Drisler's. As to their comparative

accuracy, that is also an all-important element; but one not to be dogmatically settled by the casual examination of a reviewer. All we would say is, that no one can read Professor Drisler's modest account of his own devoted personal labor, (*vide* Preface,) without having awakened both respect for the untiring scholar and confidence in his faithful work.

2. Touching "compendiousness," that is, exclusion of all needless parade of learning, whether critical or speculative, no fault is to be found with any: the age has gone by that would bear it in such a practical work as a *Lexicon*. It was the millstone that sunk Valpy's *Thesaurus*, and will again swamp any work that falls into similar pedantry.

3. Alphabetic arrangement. This is also a common feature, now definitely settled in all *Lexicons* by manifest economy of time, labor, and thought; an arrangement necessary for the young student, and convenient for all, and therefore not likely to be again given up for any theoretic argument, however imposing, of radicals with their derivatives. The simplicity of use overrides all argument.

4. The same may also be said of vernacular interpretation—nature has settled this. English, married to Greek, is a union henceforth not to be broken.

5. Authorities given for each distinct meaning, and such authorities classified. To effect this was one of the special improvements, planned by Passow, and, to a fair degree, reached by him, namely, to give for every meaning the appropriate authority of some classic author, instead of that of the lexicographer, and, in so doing, carefully to discriminate (what his predecessors had huddled together) Ionic from Attic, and both from Alexandrian sanction—epic from lyric, and lyric from dramatic usage. Now it is easy to see, independent of actual comparison, the advantage, in this particular, that must be possessed by a *Lexicon* directly grafted on Passow—who made this a leading principle, over others based upon works that neither valued nor sought it—such as Hedericus, Schrevelius, and others. Nor, as before observed, can any subsequent care of editors altogether supply a radical want in the original stock on which they engraft their labors. Under this test the *Lexicon* of Professor Drisler ranks, unquestionably, first; that of Pickering follows, Patton's *Donnegan's*, though, in parts, very studiously modeled after Passow, yet unquestionably lowest. We give a case, taken at random, for illustration, therefore, rather than proof:—

## DONNEGAN.

'Ἀπεύχομαι, fut., ξομαι  
1. aor. ἄπηνξάμην, to pray  
or wish that something may  
not happen, to deprecate;  
to pray against, to execrate;  
to abhor, to detest, to ac-  
curse. Th., ἀπὸ, εὐχομαι.

## PICKERING.

'Ἀπεύχομαι, fut., ξομαι, to  
deprecate, abhor, detest.  
Eurip. Hipp., 895; Aris-  
toph. Thes., 721.

## DRISLER.

'Ἀπεύχομαι, fut., ξομαι,  
(ἀπὸ, εὐχομαι,) dep. mid.,  
to wish away, to deprecate  
a thing, wish that it may  
not happen, τι. Eur. Hipp.,  
801, ubi v. Monk; ἀπ. τι  
τοῖς θεοῖς, to pray the gods  
it may not be, Plat. Legg.,  
687, D.; ἀπ. τι μὴ γενέσθαι,  
Dem., also without μή, Id.,  
480, 15.—II. to reject, de-  
spise, τι, Aesch. Eum.,  
608.

Taking the above word as a sample, we see in Donnegan a crowd of meanings, but no one authority. In Pickering, one of its true meanings omitted, "*to reject*," and his two authorities, *undiscriminated*. In Drisler, we have four authorities cited in connection with their respective meanings; and one (from Aeschylus) exhibiting a meaning of the word not given by either of the other two.

6. We now come to our last and highest test, namely, the arrangement of the various meanings, together with their authorities, according to some clear natural law—one that shall throw light on the history and uses of the word—showing its origin, tracing its growth and changes, and thus giving sequence and order, and, consequently, clearness and force, besides furnishing the strongest links to memory, to what, without it, would be, more especially to the young, inextricable confusion. This we hold to be the true "ideal" of what a Lexicon should be, and the greatest merit of modern German lexicography. It has turned etymology into a science, elevated philology into philosophy, and associated it with all the higher studies of the intellect. In this improvement, all acknowledge Passow's work to have taken the lead, and given the model. His Lexicon was, in truth, an *era*—it brought order out of confusion, and by making each word its own history, made the sum total of the words the true history of the language. Under this light, the expanding stream of Grecian terminology assumes a new character, opens to our view like the course of some mighty river; first, we have it in its pure Homeric fountains, pouring forth fresh waters from their full urn—then in its sparkling lyric streams—then in its deeper philosophic flow—then in its Eolic and Doric branches, with their *colored* waters—then in its tragic tears and stateliness—until, at length, all unite and merge in the broad and equal current of an undistinguished



stream—κοινή διάλεκτος—the common mind of Greece. In such aspect does this improvement present itself—as the *crowning* excellence of a Greek Lexicon—THE test by which every new effort of scholarship is to be tried. How far it has been attained by any, may be a question; there can be none that, in proportion to its attainment, truth, beauty, and clearness, must be its results. It is, in truth, the very κόσμος of its own high philosophy—it is “order,” “beauty,” “design,” given to the unformed χάος—the ἔλθῃ πρώτη of the mere plodding lexicographer; and as it is a high element, so to give it requires a mind of no ordinary powers, at once philosophic and learned. Now such mind Schrevelius had not, with his “unweeded garden;” nor Schneider, with his one-sided learning; nor Donnegan, with his unfaithfulness; nor Dunbar, with his Scottish, unmethodical scholarship. Oxford scholars were the first to appreciate and nationalize this idea in England; and in following them, Professor Drisler has consequently the merit of first engrafting it fully on American scholarship. In this, as well as most other points, he enjoys the advantage of having taken a superior basis for his own editorial labors. As before, so here, we take a word, “ad aperturam libri.”

## DONNEGAN.

Διαφορά ὡς ἡ, difference, dissension, debate, controversy, profit; advantage, subst. of διαφέρω.

## PICKERING.

Διαφορά, ὡς ἡ, a difference, diversity; contention, enmity, dissension, discord, a quarrel; εἰ καὶ μητρὶ διαφορὰν ἔχει, though he has a quarrel with their mother. Eurip. Med., 74, in logic, the specific difference. Fr. διαφέρω.

## DRISLER.

Διαφορά, ὡς ἡ, (διαφέρω,) difference, distinction. Thuc. 3, 10, etc. 2. difference, variance, disagreement. Hdt. i, 1; also in plur., τὰς διαφορὰς διαιρέειν, καταλαμβάνειν, to settle differences, Hdt. 4, 23, 7, 9, 2; and so Thuc.—II. distinction, superiority, excellence, Plat. Tim. 23, A. Hence—III., advantage, interest, profit, and so,—2, money, v. διαφέρω II. διάφορος III.

Here, again, in Donnegan, we have a jumble of meanings without order, and without one authority cited. In Pickering, but one reference to many meanings, and one of those meanings needless, the “specific difference” being, in truth, the *real* difference, that is, “quo ad rem,” and, therefore, included under the first meaning given; two distinct meanings of the word are again omitted, namely, “superiority” and “profit,” with its secondary transitive, “money.” Now all these Professor Drisler gives both distinctly, and in their natural sequence.

We take another chance opening :—

DONNEGAN.	PICKERING.	DRISLER.
Μνηστεύω, fut., σω and ηστέω, to seek in marriage for another; to woo, to court, Theoc. xviii, 16, to bring about a marriage, Plat. leg. vi, Callim. iii, 265, to betroth Apollod.—met., to sue for, to prosecute a suit, to bring about, or procure. Μνηστεύομαι, mid., to solicit in marriage for oneself, to woo, to court; met., to prosecute a suit, to solicit, to bring about, conciliate, or procure. Plut. in Caes. Th. μνάομαι.	Μνηστεύω, fut. εἴσω, 1. a. ἐμνήστευσα, to sue for in marriage, to be a suitor. Eurip. Alc., 736; to be a match maker, or go between, to aspire to, to desire or seek for; to betroth one to another, Id. Elec., 313, acc. and dat.; mid. to woo for oneself, to court; to prosecute a suit, pass., μνηστεύομαι, to be asked in marriage; μνηστεύειν γάμον, to contract a marriage, Platt. Legg., vi, 773, B; pf. pass., μεμνήστευμαι, 1 a. pass., ἐμνηστεύθην, part. μνηστευθείς. Fr. μνηστής.	Μνηστεύω=μνάομαι, to woo, court, seek in marriage, c. acc., γυναῖκα, θύγατρα, Od. 18, 276; Hes. Fr. 73; ἐμνήστευσε τὴν γυναῖκα ἀναλαβεῖν, Xen. Hell., 6, 4, 37. μν. γάμον, Eur. I. A. 847; Plat. Legg. 773, B; to woo and win, espouse, Theog., 1108; Theoc., 18, 6.—2, later in Act., to ask in marriage for another; and in mid., to woo for oneself—both in Apollod.—II., to promise in marriage, betroth, τὴν θυγατέρα τινί, Eur. El., 313, so γάμον μνηστεύειν τινί, to bring about a marriage for another, help him to a wife, Ap. Rh., 2, 511.—III. generally to sue or canvass for a thing, c. acc. χειροτονίαν, Isoc., 162, A.

On this word, all three Lexicons are full; but still “cum differentia.” Donnegan, with slovenly carelessness, repeats twice over the same *four* words and meanings, namely, *woo*, *court*, *bring about*, and *prosecute a suit*, besides carelessly beginning with a meaning evidently “derivative,” namely, *for another*—his authorities few, and beginning with the very latest age—*Theocritus*. Pickering is better; but still altogether wanting both in analytic and historic arrangement: but *two* authorities are given, namely, Euripides and Plato, and the later generic meaning of the word altogether omitted. In Drisler, on the contrary, we have, first, the threefold power of the word clearly discriminated to the eye—1. *To woo*; 2. *To betroth*; 3. *To canvass*. Then we have *nine* distinct authorities for its use, in place of the *two* of Pickering and *four* of Donnegan; and, lastly, we have those authorities following in historic order, beginning with Homer and Hesiod, and coming down to Isocrates and Apollonius Rhodius.

But we have done with extracts. Doubtless, *by searching*, the balance might be made to look more even. All we can say is, that the above examples have been taken at random, and present,

we think, a fair sample of the whole. If any doubt it, let them examine as fairly as we have done, and simply set down the result.

Among our own special grounds of preference, no one point weighs more with us than the peculiar prominence given by Passow, and those who have followed him, to the Homeric fountains of the Greek vocabulary. From our schoolboy days it has been our feeling, that not only were the Greeks a "Homeric people," but their language also a "Homeric tongue." Homer, "shade of a name" though he be, yet stands forth the representative of a power and a spirit to which, in the after ages of Greece, there was nothing similar and nothing second—at once the inventor and perfecter of its poetic mind, its poetic melodies, and its poetic language. To carry out this view was again our earliest experiment in education, and *that* years before Passow came out with his first essay. Our scheme was—throwing aside the Latin as a medium, in the case of a quick-minded and warm-hearted boy of some ten years of age—to cast him at once, as it were, into the ocean of Homer's greatness, to familiarize his ear to his noble rhythm, his heart to his tender thoughts, his imagination to his soul-stirring pictures, and his memory to his words; and only when thoroughly imbued with Homeric lore and love, to permit him to sail down the less pure stream; and we were satisfied with the experiment. Our present critical judgment on this point is not, therefore, one of hasty growth or partial friendship. We but hail in Professor Drisler, and in the principles he maintains, the learned and successful advocate of opinions that have "grown with our growth, and strengthened with our strength."

Before closing, we would look a little more directly into Professor Drisler's specific merits in this edition. The modesty with which he speaks of himself and his labors demands it from us. In this cumulative work he has at least added his "grain" to the "heap." His diligence has gathered somewhat that had been omitted by former editors. This is seen in the new articles added. His care has corrected somewhat that was left faulty. Hundreds of amended references attest his critical exactness, while his personal (*Preface*, p. xii) superintendence of the press has given to all a stamp of confidence which no ordinary proof-reader could give. His list of authorities consulted, has exhausted almost our patience to read—we are quite sure it would altogether do that of *our* readers—we therefore omit it. And, to crown the proof of untiring diligence, all this labor he has gone through, in addition to "his public duties in college and school, occupying six hours



of every day, apart from the necessary private preparation for those duties."—*Preface*, p. v.

But the one point on which he has ventured furthest on his own judgment, is the introduction into the *body* of the work of what is generally either omitted or given in an *Appendix*, under a separate alphabetic arrangement—we mean, the "proper names" of Greece—thus giving to his *Lexicon* somewhat of the use and value of a "classical dictionary." Now, as this is its most peculiar feature, (though not altogether without authority, Papé having somewhat carried out the same idea,) it demands from a reviewer a more special consideration. It is clearly a question that admits of two sides, as well as involves two distinct considerations: 1. How such arrangement *tells* on the practical convenience of the student; and, 2. How it accords with the appropriate and distinctive character of a dictionary of the language.

To the first question, at least, the answer is clear. It is obviously a manifest improvement, and was dictated by the editor's long practical experience. It simplifies the student's work, economizes both his time and labor, and saves him, moreover, many a disappointment (still rankling in *our* schoolboy remembrance) of hunting vainly in one list of our Hedericus, for what was to be found only in the other. Looked at in this light, (and this is its *true*, because its *practical*, light,) the editor may securely rest his justification on the united thanks of both scholar and teacher.

But as a question of high scholarship and philosophic arrangement, (the "ideal" of a *Lexicon*,) the decision is not so clear, or, rather, not so obvious; the *words of the language*, it may plausibly be urged, and *the facts of its history*, are things essentially different, each—ἄλλο γένος—demanding its own place and distinct alphabetic arrangement. But, in reply, we would ask: 1. As to the possibility of such separation, Can such line be strictly drawn? Can all the proper names of Greece be struck out, and yet carry nothing away with them of the language itself? Have we cut off nothing from the tongue of the people when we have cut off all those words which were at once deepest in their heart and oftenest on their tongue? their gods, their heroes, their poets, and their philosophers? let alone those names which must have been ever in their mouths—names of races, nations, places, tribes, mountains, rivers, cities? Suffice it to say, such strict rule of exclusion no lexicographer has ever ventured to carry out. The law then broken, the practice becomes a question of expediency, and, as such, is to be ruled by the convenience of the student, and settled, as here it is, by the authority of plain, practical men. But to

probe this question a little deeper,—Are such critics, we ask, sure that “proper names” are not also “common names,” and, therefore, words of meaning in the language? Has it never occurred to them that the names of gods, and heroes, and mountains, and streams, *may* be, nay, *must* be, remnants of the earliest tongue spoken by a people, and therefore not only words, but invaluable words, to the philologist and grammarian, as monuments of what the language once was, like “boulders” on some wide plain, marking the “wave course” from the mountains, or like “organic remains” to the geologist—the only veritable records that tell us of a world of words past away? We recommend these questions to such purists. To us, we confess, their answer seems a clear one. The historic names of every country are part of the primitive tongue of that country, and to the philosopher the most valuable part, because the most ancient, that part which links on to still older tongues. The heroic names of Homer are older, obviously, than the language of Homer. Whatever antiquity we assign to the poet or the poem, the heroes they celebrate are of still earlier date, and their names were familiar as household words when half of Homer’s words were as yet uncoined. Nor let any one say, “They are but names of fiction.” Not so; whatever be thought of their exploits, their names, at least, are genuine. The poet of a rude age may forge adventures, but not his hero. Him he must take, ready made, from the hearts, and tongues, and rude minstrelsy of the people whom he addresses, otherwise he would have no auditors. For ourselves, we could as soon doubt of our own personal existence as that of Ἀγαμέμνων, ἄναξ ἀνδρῶν, Ὀδυσσεὺς πολέμητις—Ἀχιλλεὺς ὦκύς πόδας, or any other hero of the Iliad or Odyssey. These names are not of Homer’s creation, nor, in truth, Homer’s words. He received them, ready coined and stamped, from those of whom he so often speaks—οἱ πρόσθεν αἰδοί—“the minstrels before him,” as they had received them from their fathers—consecrated names—the sole remnant of Priam’s fated kingdom—such are *living* words. When town and tower come down, then *names* stand, the truest monument of those who bore them, “*ære perennius.*”

But of this enough. If philosophy thus justifies what expediency had already demanded, the introduction of these names, there can be little doubt as to the verdict that will be rendered on this “quasi” original improvement in the Lexicon of Professor Drisler.

To one more point of this Lexicon, before closing, we turn attention, though to some it may appear a trifle. It bears the de-

cided stamp of a *Christian* editor. Holy names are in it, marked with appropriate reverence. Capitals attest the faith of him who uses them—witness *Χριστός, Λόγος, &c.* Touching this last word, we would add, that its spiritual or religious meaning, given but by the Oxford editors as a distinct meaning of the word, (III. 'Ο Λόγος, GOD THE WORD,) is as creditable to their scholarship as it is to their piety; for in such peculiar sense the word must be understood in Platonic, as well as Christian teaching. (Vide *Plat. Cont. Atheos, passim.*) Now this Christian character, however casual its exhibition can be in a Lexicon, we yet hold to be all-important even there, and will be, we think, highly operative ("ceteris paribus") in determining a choice. It is removing from classical studies one slur and one popular objection. It is laying the foundation for the Christian teaching of heathen authors. It goes to sanctify their perusal. It is, at least, keeping the banner of Christ "flying" over them; and the student walks unharmed so long as he sees that open recognition of his faith. We are much deceived if this little incidental trait in Professor Drisler's Lexicon (one wholly wanting where we should have expected to find it, in Professor Patton's *Donnegan*) do not tell powerfully with the American public in determining a preference. The time has gone by, we trust, never to return, when classical studies might stand divorced from the Christian faith.

We close with but one word of mere personal bearing. In the title-page of this work of learned and laborious diligence we hail, for the first time, the open appearance, before the public, of one long known in this his native city, as an unpretending scholar, working his way to the temple of fame, silently, patiently, yet, we think, surely, under the wise guidance of one already there established. He is now at length "déterré." His name is known by scholars, and will not soon, in his sphere, be forgotten. He is now fully entered on the "course," and in patient industry, minute accuracy, and conscientious fidelity, has at once placed himself among the favorites of the field. But among his deeper merits, is that evidently of an humble mind and a grateful heart. His debt of gratitude to Professor Anthon he acknowledges at large in his Preface, and so beautifully in his Dedication, that we are tempted to transfer it to our pages:—

"TO CHARLES ANTHON, LL.D., Professor of the Greek and Latin Languages in Columbia College, this volume is most respectfully dedicated as a token of admiration for distinguished abilities zealously and successfully devoted to the elevation of classical learning in our country; a tribute of gratitude for instruction received in earlier years;



and a memorial of friendship which, commencing in the relation of professor and student, has existed unbroken during many years of almost daily intercourse, by his pupil and friend,

"THE EDITOR."

In conclusion, we have one little matter to quarrel with, though but a point of taste. We abominate in such a work all stars, \*, parentheses, ( ), brackets, [ ], and obelisks, † ‡. It is, doubtless, a schoolboy prejudice, but still a well-founded one. They distract and puzzle the young student, have little or nothing to do with the scholar's needs, and lie only between the editor and his critics. In a future edition we counsel their omission. They have sprung, we know, from scholar-like modesty, not to claim another's merits, and not to mislead by unacknowledged authority. But by the time a new edition is called for, the editor's name, we doubt not, will give authority, so that the words added by him may be permitted to stand on their own merits, and when his *third* edition shall come forth, he may safely follow the example of his predecessors; and as Passow did by Schneider, and Liddell and Scott by Passow, so, too, may Professor Drisler slip his *leading strings*, and let his *own* name take its merited position on his *own* title-page. M.

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ART. V.—*A Treatise on Algebra, containing the latest Improvements. Adapted to the Use of Schools and Colleges.* By CHARLES W. HACKLEY, S. T. D., Professor of Mathematics and Astronomy in Columbia College, New-York. Harper & Brothers. 1846.

WHAT a stupendous achievement of the human intellect is the science of mathematics! From Thales, Pythagoras, and Euclid, what a magnificent advance! From small beginnings, from the most simple intuitions, have arisen the most complicated reasonings. And such is the nature of the science, that every mathematician reads the history of its growth in the history of his own intellectual development. If he ends with La Place, he must begin with Thales. The simple intuitions can never be laid aside. They are the everlasting starting-points of mathematical thought—the authority of the profoundest and most remote deductions.

The value of this science, of course, is not questioned, and yet we fear is not, generally, adequately realized. We call it a sublime study, a discipline of the mind in exact reasoning, the indispensable organon of various other and lofty sciences; and still we are

prone, mentally, to reserve that it may be dispensed with in certain forms of finished education, and that an intense devotion to it, or even very respectable attainments in it, are rather incongruous to a refined, elegant, and classical cultivation. With all its greatness it is, nevertheless, dry; and, although it leads to the comprehension of realities, it is too abstract and formal for minds that dwell amid the beautiful, or expatiate in the ideal fields of the imagination. The same, indeed, is said of philosophy in general; and many are the instances which are adduced to prove the withering influence of mathematical and philosophical abstraction over the finer powers of the mind. We have solitary and dreary chambers from whence the cheerful face of nature, the pleasant sunlight, and all sweet and familiar sounds, are shut out; we have a stern separation from social life, and everlasting absorption in diagrams and symbols, as the imagery of this self-immolation. Men of one idea are made to haunt our thoughts, whose very visages appear triangular, and whose bodies seem compressed into cubes. And then, even on the fields of severe reasoning, exceptions are taken, because, forsooth, the habit of reasoning with infallible certainty unfits the mind for reasoning where only probability is attainable.

Men of one idea are found everywhere, and wherever found are men of one idea. The everlasting politicians, political economists, poets, and fidlers, are abortions of men, no less than the everlasting mathematicians. We need a nobler standard of mental discipline. We need to remember that the same Milton who wrote *Paradise Lost*, wrote politics, divinity, and logic; that Dante was a soldier and a statesman as well as a poet; that Michael Angelo united in himself the painter, the sculptor, the poet, and the mechanician; that Schiller and Coleridge were great in philosophy as well as in verse. Where have we gained this doctrine, that the powers which God has made to coexist in the same mind, cannot be cultivated together; and that the knowledges which coexist in the universe of thought with beauty and melody, cannot be grasped by the human mind without destroying beauty and melody? The mathematics we believe to be indispensable to a thorough and right noble discipline of the mind in the intellectual functions, and not unworthy of consideration in the discipline of the æsthetical. The Greeks, in giving names, gave definitions and expounded uses. Well, therefore, did they call this science *τὰ μαθήματα*, which, adequately translated, would be something like this,—*knowledges which beget the power and habit of knowing*.

As a discipline of the attention, it is pre-eminent. The mathematics demand and hold the attention through long-continued, diffi-

cult, and most exact processes of reasoning, where the truth is presented with the sharpest and most delicate edge. Here wandering thought is impossible—here the mind must concentrate its intellectual force. If the superiority of Newton, according to the remark he is said to have made of himself, consisted in the power of long-protracted and energetic attention, we are at no loss respecting the studies by which that power was perfected.

The remark to which we have alluded, respecting the unfitness of a strictly mathematical discipline to subjects where the calculation of probabilities forms the main element of the reasoning process, while it may be justly questioned in itself, since even the calculation of probabilities often demands to be subjected to the mathematical organon, and perhaps is never wholly independent of it, is a remark which appears quite irrelevant, when we consider the nature of mathematical reasoning in general. The process here is strictly a process of deduction from first principles intuitively perceived; a deduction made by a most rigorous adhesion to the syllogism: in other words, it is the purest and most lucid deduction possible. Now we cannot conceive how the most perfect reasoning of this kind can unfit the mind for deductive processes on other subjects. On any subject, the value of our deductions must consist in their clearness and truthfulness—in their syllogistic accuracy. Mathematical discipline, therefore, by begetting this accuracy in a pre-eminent degree, is the discipline to be sought for above all others. We shall look about in vain for any substitute for geometry in enabling us both to comprehend the nature of deduction, and to perform its processes with rapidity and unerring skill.

When reasoning on subjects into which probabilities enter largely, there are other processes besides deduction. There is minute and accurate observation; there is a comparison of phenomena for the purpose of combining the like, and eliminating the unlike; there is the inductive process; and deduction may enter only occasionally into particular parts of the complex ratiocination, or may appear at the end as the winding up of the whole consecution. The truth is, that reasoning is not made up merely of deduction; but where deduction does appear, it must ever follow the laws of the syllogism. It therefore must hold good that the mathematics, and geometry in particular, as embracing the most rigid and beautiful deductions, cannot be regarded otherwise than as affording the most important discipline in this department of reasoning.

But it is not only in respect to deduction that mathematical studies serve to discipline the intellectual functions. There are often curious inductions to be performed as tentative processes upon



the general realities of quantities, preparatory to the determination of universal laws. The determination of the binomial theorem by Newton is an example of this kind. That most important function, too, the function of invention, is most conspicuously brought into action both in the solution of problems, and in those loftier processes by which the methods of the higher analyses are arrived at,—such as Newton's and La Grange's method of approximation, and the celebrated theorem of Sturm.

Indeed, whatever be the form of the process, it is this very property of exact definition, of determined thought, of unerring reasoning, of truth gained with the strongest confidence and the fullest satisfaction, which constitutes its great value in developing and sharpening the intellect. As the eye in the purest light, and amid the most transparent atmosphere, realizes most perfectly its visual capacity; so in this region of pure truth the intellect learns its strength, and the certainty of its thought. It here believes that it was constituted to know, and that knowledge is no illusion. And the confidence gained in the higher region will not forsake it when it descends to a lower: as the eye removed to a murky light will still believe itself to be the organ of vision, and will strain itself to collect the scattered rays, so the intellect, removed to more imperfect conditions, will still rest in itself as the faculty of perception, and strive, according to the laws which it has already revealed to itself, to grasp what knowledge may here lie within its reach.

The æsthetical relations of the mathematics have not been much considered in disquisitions of this character, and yet we cannot but think they are quite apparent. This infinite space around us is drawn in all directions with geometrical lines, wherein move suns and planets, as they figure to us the splendors, the beauty, and the harmony of creation. The forms of all created things are drawn by the same lines; and that relation of parts which constitutes their symmetry, and, of course, their beauty, is a relation determined by mathematical proportion. It is true, indeed, that the manifold forms of beauty in the world, rising up from the most minute and delicate textures to displays vast and magnificent, baffle our skill in determining their exact laws under appropriate formulas; but we have reason to believe that the flowers of the field, no less than the stars of light, are permeated by the same geometrical forecast. Light moves in the nicest lines and makes its angles with geometrical precision; and the sunshine, poured with such apparently wild profusion upon the careless showers, pierces the drops with unerring nicety, drawing upon the clouds the arch of the rainbow, as with compasses which cannot deviate from the

radius to which they are stretched, and painting the gradations of colors with such beautiful softness, that every tint has its measure determined by a law no more subtle than exact.

The mathematics which express the laws of light, express also the laws of sound, and the richest and most complicated music, like the illuminated showers of heaven, are governed by this mighty and harmonizing organon. Poetry flows in measured numbers; architecture is an art based upon proportion, and requires a knowledge of what the old Greeks called the *sublime geometry*, embracing conic sections; painting owes its power of representing reality to the geometry of perspective; and sculpture achieves its marvels by chiseling sharply the lines of symmetry and proportion. And when we come to examine the interior constitution of material substances, and attempt an explanation of their changes and various compositions, we are surprised again by the presence of the same mathematical thought; and the science of chemistry becomes a science of definite proportions.

Are we not then compelled to the conclusion, that the infinite mind of the Creator was pervaded by this pure science as eternal and necessary thoughts; that when he made the world he set his compasses upon the deep, and weighed the mountains in scales and the hills in a balance; and that the beauty of the world, no less than its stability, depends upon the geometry of its structure?

"It is a great error to suppose that enthusiasm is incompatible with mathematical truths; the contrary is much more true. I am persuaded that there are problems of calculation, of analysis, in Kepler, Galileo, Newton, Euler, which suppose as much intuition and inspiration as the finest ode of Pindar. Those pure and incorruptible formulas, which were before the world was, which rule all time, all space, which are, so to speak, an integral part of God,—those sacred formulas, which will survive the ruin of all universes, place the mathematician who merits the name in deep communion with the divine thought. In these immutable verities, he tastes the unmixed purity of creation, he prays in its tongue. Like him of old, he says to the world, 'Keep silence, we shall hear the murmur of the gods.'"—*Prof. E. Quinet.*

With our views of the importance and interest of mathematical science, we cannot be indifferent to scholarlike attempts to facilitate and promote its thorough cultivation by the preparation of text-books particularly designed for the youth of our country.

The work of Professor Hackley embraces that branch of mathematics which in modern times is taking precedence of every other. Algebraic analysis is now applied almost universally in determining

the relations of quantity; and, on account of its greater facility, even takes the place of the geometrical methods in departments where these had been most successfully applied. This extended application is owing in a great measure to the labors of Descartes, Euler, La Grange, La Place, Gauss, Couchy, and others occupying the same elevated rank as mathematicians. It has for some time been a desideratum to have the improvements of the later mathematicians imbodyed in a work of convenient magnitude, and with such clearness as to make them available in the courses of instruction in our public institutions. For the preparation of such a work, there is required a high and peculiar order of talent—a thorough mathematical discipline; a power of grasping the whole science as a clear and distinct unity into which all the parts flow harmoniously; a happy tact in arranging and presenting the parts, so that the consecution shall strike the learner luminously; a logical readiness in explaining abstruse points, so as to awaken in the mind of the learner the process of ratiocination, as if it grew out of his own thoughts; and a certain simplicity and colloquiality of style which can be acquired only by long familiarity with teaching in the lecture-room. This desideratum Professor Hackley, in the work before us, has undertaken to supply. From an examination of his *Algebra* we are led to believe, what we indeed anticipated from the known character of his mind, the extent of his attainments, and the habits of his life, that he has been eminently successful; and has proved himself to possess that very order of talent which we have just described.

The feature of the book which first strikes us upon opening it, is its completeness. There is scarcely any subject in algebra which is not treated of with a fullness and clearness to afford satisfaction even to a ripe scholar. We anticipate that some hasty critics will be likely to make its very completeness an objection, and will adjudge that it is not sufficiently elementary and popular. Had we space we should be inclined to say much respecting the demand made for popularizing everything, as if a science can be forced out of its legitimate sphere and reduced to a standard of ignorance and imbecility. We believe that a science can be properly treated only according to its nature, and can be made no plainer than its subject matter will admit of. A popular algebra, a popular logic, a popular geometry, are words most unhappily associated, if we mean by this that these pure and sublime sciences can be squared to the measure of miscellaneous and unthinking readers, to the habits and tastes of sciolists, and can be so offered up to the public as to relieve any from the necessity of severe



study. Any attempt of this kind would be sheer intellectual empiricism, and would only flatter its subjects into a belief of attainments, the fallaciousness of which their real ignorance alone would prevent them from detecting. A science becomes transparent and satisfactory only by being mastered; and he is the true teacher who enables us to reach this.

Now, we believe that the completeness of this work will constitute one of its greatest recommendations; it will enable the learner to master the science. We grant, however, that algebra may be studied in part with a clear understanding of elementary principles, and that a brief work may be compiled for the use of such as do not wish to enter the region of the higher analyses. And Prof. Hackley has provided for this. He has discussed the first elements with an amplitude and clearness which give his work, considered as an elementary one, a superiority to every other that has fallen under our notice. Indeed, when we speak of its completeness, we refer no less to the simplest and most elementary parts, than to the remoter and higher developments of the science. In order more perfectly to adapt it to different grades of students, he has, by a felicitous arrangement of the sections, been enabled at the beginning to indicate three distinct courses of study, any one of which is as easily available as if the courses were embodied in three separate volumes. He has indicated, first, a *minimum* course, which is strictly elementary: secondly, a *more enlarged* course, adapted to the wants of collegiate instruction: thirdly, a *full* course, embracing the whole volume, and adapted to the wants of those who wish to grasp the science throughout. The work, therefore, compared with ordinary Algebras, is just what Liddell and Scott's lexicon is to a school lexicon, compiled for reading only certain authors. The more copious lexicon, to say the least, is just as well adapted for an ordinary school lexicon, while it superadds the merits of a *Thesaurus*.

In compiling such a work, much evidently depends not only upon the arrangement, but also upon the manner in which each part is disposed of in its place. Prof. Hackley has, in this respect, shown a singularly good judgment.

Under the usual head of definitions and notations, with which, of course, the work opens, he has at once given the definition with such fullness, that the attention of the student need not afterward be distracted by returning to this subject, when he is engaged in unraveling important analyses, and in solving problems. Following this, we have a complete discussion of the forms and combinations of algebraic quantities before employing them in equations.

We are much pleased to find introduced here every variety of symbol belonging to the science. By this means the student early becomes familiar with algebraic language, and one kind of difficulty is at once disposed of. Besides the greater neatness of this method, it insures an adequate treatment of all preliminary matters, which, when postponed to the several parts where they require to be employed in analytical processes, are prone to be dismissed in a cursory manner, through the natural impatience on the part of an author of returning to elementary things, when taking in hand the loftier parts of a subject.

It belongs to the same method to give, in the earlier portions of the treatise, demonstrations of rules, and expositions of principles in marginal notes, so as to leave the rules themselves and the subjoined examples bare and distinct. Afterward this is omitted, when the student may be presumed to have become sufficiently familiar with algebraic forms and reasoning, not to be embarrassed by having the whole worked together on the body of the page.

Our author has completed each subject in its proper place, anticipated and provided for difficulties as they naturally arise, and, with unusual tact, said just enough in the way of explanation. Elementary principles are thoroughly cleared up, and the way thrown wide open for an advance into the heart of the science.

Prof. Hackley has not aimed so much to make an *original*, as a *useful* work. In his Preface he remarks:—

“No attempt has been made at originality, unless for the benefit of the student, and in the belief that the existing expositions or processes were inferior. The object has simply been, by any and all means, to make the best book, without aiming so much at individual reputation as at the author's own convenience and that of others, devoted, like himself, to the noble task of guiding the youthful votaries of science.

“The French treatises furnish excellent models of the theory of algebra; the German, of ingenuity, and brevity of notation and exposition; the English, of practical adaptation, and variety of illustration and example; and from these, after a careful comparison of many authors in each language, demonstrations have been selected and introduced verbatim, when they seemed incapable of improvement; but whenever the slightest alteration or amalgamation, or the entire remodeling of them, could give additional clearness or elegance, the *time labor* has not been spared.”

Now we think this course deserves the highest commendation: for whatever may be the ability of an author to treat of all the subjects embraced in such a work with entire originality, the course of education certainly will be much more advanced by a digest of the treatises of various eminent mathematicians. The great im-

provements made in the science are not only thus brought from a variety of sources within the reach of every student, but are, also, by the comprehensive judgment of one mind, and the plastic labor of one hand, reduced to unity of form and method. The various subjects are arranged with particular reference to convenience and clearness, and the analyses are happily applied to practical uses. It is not the work of one mind to build up one vast science by its own original thinking; but it is the work of one mind to digest the mass of details into a convenient compendium for the purposes of education. Men of genius, in different countries and periods, slowly do the first: when that great work is completed, some patient laborer, some man of practical experience and foresight, casts up to do the last. This patient laborer is no less a benefactor than those who have prepared the way for him; and how morally great does he appear, if he voluntarily resign the charm and merit of original investigation for the work of making the labors of others available to the community! He might distinguish himself by inventing a new method, by developing a new and recondite analysis; but he prefers to apply to useful ends what has already been successfully accomplished. There are many cotemporary authors who have successfully and praiseworthily labored in this department. Among these, at least, Prof. Hackley must hold an eminent place. To verify, in some measure, our judgment of the merits of his digest, we shall make a few references.

The whole subject of division is presented with great elegance and clearness. The examples are numerous, and selected with a nice judgment in reference to exercising the skill of the pupil. Here he has introduced many examples with literal exponents and literal coefficients: the law of quotients, when they become infinite series, is given: division by detached co-efficients, and the method of synthetic division by Horner, are presented with great simplicity and beauty. We observe here in the margin, a very neat and concise demonstration of Horner's method. Let any one compare this with the demonstration given in Hutton's *Mathematics*, and the improvement will be obvious.

The subjects of the greatest common measure, and the least common multiple, are properly placed after division, and treated in a manner to make them easily and perfectly intelligible to the young pupil. The whole subject of radicals, the clear understanding of which is so important to the student in the higher equations, is early introduced, and cleared up most successfully by lucid explanations and appropriate examples. Fractional and negative exponents, which are so apt to embarrass the pupil, are here strip-



ped of much of their forbidding aspect, and made an intelligible language to ordinary capacity united with diligence.

On pages 64 and 242 imaginary quantities are resolved with great neatness and clearness.

On pages 100–107 the binomial theorem is determined inductively, according to Newton's method, and at once applied to series and roots. On page 108, after the way has been sufficiently prepared, the demonstration is given. This immediate application of the theorem is a happy conception: it gives interest to the theorem itself, and introduces the pupil naturally to a new and important subject. The demonstration on page 108 is given with a rigor which some mathematicians have regarded as impracticable. We cannot avoid calling attention, in connection with this, to the demonstration of the polynomial theorem on page 109—remarkable alike for its conciseness and elegance. Then follows a neat demonstration of the method of extracting the root of a polynomial.

That most important subject, ratios and proportion, a thorough comprehension of which is essential, indeed, to all mathematical reasoning, is treated of with unusual brevity and transparency, and examples subjoined which serve both to apply the doctrines and to convey useful and interesting information.

We have noticed, as improvements in treating of equations, that a variety of letters are employed to represent unknown quantities, and that elimination by common divisor is introduced in simple equations. The general discussion of equations of the first degree, page 173, is exceedingly satisfactory. In connection with this we have presented new symbols of indeterminate equations, page 177, and extended, page 178, to two or more unknown quantities.

The method of undetermined co-efficients is developed with an important improvement: the exponent is not assumed, as is ordinarily done, but is taken indeterminate, also, and then the relations are afterward proved, and the values afterward deduced.

Next in order, the subject of logarithms is taken up, and very lucidly discussed. Here, at once, a short auxiliary table is given for constructing general logarithmic tables, and its theory and use explained. Then follow a variety of analytic exercises in which logarithms are involved. After this the practical use of the tables is copiously explained, and a specimen page from *Callét* is given at the end of the volume, as an illustration. Here a variety of exercises are appended. Gauss's system of logarithms, designed exclusively for sums and differences, is then introduced; and finally the calculation of the common and Naperian logarithms by series.

Progressions are next discussed. Under this, what may, perhaps, be fitly called the historic origin of logarithms is explained.

The general theory of equations is much improved in the notation and brevity of the demonstration. Sturm's celebrated theorem, which is so blind in late treatises which have attempted to explain it, is restored to its native beauty and transparency by following strictly the author's own method. Prof. Hackley has here evidently consulted the original, instead of relying upon second-hand expositions.

Binomial equations, a subject of great importance, but usually slighted, is introduced and amply treated. It is worthy of notice, also, that cubic and biquadratic equations are treated in a very simple and analytic manner, with trigonometrical solutions of both the reducible and the unreducible case.

Thus far we have considered Prof. Hackley's work simply as a digest. In this point of view, indeed, we wish mainly to consider it; for it is in this that its great value consists, and in which the author intended it to consist. But so astute a mathematician must, in spite of his own modest intention, cause his work to be pervaded by lines of original thought, as well as give original modifications to the thoughts of others. We should do injustice to the author, therefore, did we not touch upon his performance in this point of view likewise. We would call attention, therefore, briefly to several particulars. The introduction of Horner's method of synthetic division is an important improvement in itself, but the explication of it is the author's own; we have already alluded to this, and we mention it here again for the sake of remarking its originality.

Indeterminate analysis of the first degree, page 186, and indeterminate analysis of the second degree, page 240, are very creditable examples of the author's original analytical power. The examples subjoined to the first are happily selected—they are not merely curious, but embrace solutions of practical utility. We refer also to maximum and minimum values, page 242. On pages 244–6, the method of Mourey for avoiding imaginary quantities is most ingeniously and clearly explained. In permutations and combinations new forms of notation, exceedingly convenient, are introduced, together with various modifications of the ordinary problems and formulas. The application of this subject to a variety of others, and especially to the calculation of probabilities, is also worthy of notice. The explanation of Gauss's formulas, involving sums and differences, is, we believe, new in an English dress, having been hitherto confined to German works.

After logarithms and progression there is given a very full set of formulas and rules for interest and annuities in which logarithms are applied. These tables are of great practical utility.

The important subject of interpolation is treated of in the best manner we have ever met with: also, that every equation has a root, page 203; and the subject of conjugate equations.

Another improvement is the application of Horner's method of synthetic division to the depression of roots of equations, page 316; and, in connection with Sturm's theorem, to approximations to the roots of higher equations, very rapidly, to any required number of decimal places, pages 334-338. The determination of the imaginary roots of the higher equations, page 384, and the theory of vanishing fractions, are new in an elementary treatise, and ingeniously expounded.

Our author has made improvements on the theory of elimination in higher equations, by Labatie, worthy of remark.

We call attention, also, to difference series, and a most ingenious method of applying them to determining the places of roots in the higher equations, pages 416-18; to the subject of variation, pages 425-7; to the elimination of symmetrical functions, page 436; to a new method of solving the cubic equation, by a young American; and to a simple, but very complete, exposition of the diophantine analysis, page 457.

The work concludes with an article on the theory of numbers, in which an attempt is made to give a brief explication of this extensive subject, both as treated by Legendre and others, and according to the peculiar method of presenting it adopted by Gauss. The nature of primitive roots is explained, and the Gauss method, depending on them, of solving binomial equations of all degrees. Full references are here given to larger works.

The subjects here referred to will be found generally to contain much that is new to ordinary students, extracted from eminent mathematicians of different countries, and pervaded by the author's original conceptions and modifications.

The critique we have ventured to make on Prof. Hackley's *Algebra*, we confess, aims rather to point out its excellences than to seek for its defects. This last and less gracious work we will leave to other hands. We believe that where a work has commanding merits, a greater favor is done to the public on its first introduction by leading them properly to appreciate it, than by engaging their attention to curious criticisms upon doubtful points, or by making a parade of the reviewer's skill in noticing narrowly those defects which are incidental to the best attempts. We are



decidedly of opinion, also, that a candid and thorough examination of the work will bring before the mind so much to admire and commend, that, as in our own case, there will be little disposition to mark faults which the author's own judgment and skill are adequate to correct in subsequent editions.

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ART. VI.—*Twenty-seventh Annual Report of the Missionary Society of the Methodist Episcopal Church.*

WERE we called upon to designate that event upon which future ages are likely to look back as vastly the most important in the history of the last hundred years, we should refer to the revival and new development of missionary enterprise. This opinion we should announce without hesitation; having at the same time a lively recollection of other stupendous facts, which have made the period referred to one of the most memorable of the great historical epochs embraced in the annals of our race—of the struggle of our forefathers with the power of Britain, which gave birth to a great nation, and ushered in a new political, social, and religious economy—of the French Revolution, which swept with volcanic fury over half the civilized world, overturning and rearing thrones, subverting and re-constructing human society throughout enlightened empires—of the Reform Bill and Catholic emancipation, which have resulted in making essentially popular the essentially aristocratic government of the most wealthy and powerful nation on earth—of the abolition of slavery in the West Indies, by which eight hundred thousand bondmen were made free—of the extension of the British East Indian empire over a population of one hundred and twenty millions—of the introduction of China into the family of nations, and the free advent into the bosom of her incredible population, which may thus be given to social, moral, and economic meliorations, hitherto unknown and impossible to her narrow, bigoted civilization. We by no means affect to undervalue the importance of these great events, which have produced radical and durable, and, we verily believe, beneficial changes in the lot of the largest portion of the human family. We are quite satisfied that ours is, all things considered, the happiest of countries. We think it demonstrable that Frenchmen of the present generation, as well as the people of several other European nations, are enjoying the good fruits of their bloody revolution. We are believers in human progress, and wait hopefully to see the emancipated slaves of Ja-

maica and Barbadoes grow into virtuous, industrious communities, reflecting honor upon the liberal policy that broke their chains, and demonstrating to a more timid and wary philanthropy, that the spread of human liberty in all its forms is ever favorable to the true interests of society. It is nearly certain that the teeming populations of the East find the oppressive taxation to which civilized rule subjects every article of property, every branch of industry, and every form of life, somewhat less intolerable than the perpetual revolutions, spoliations, and massacres to which they were, from generation to generation, exposed under the subverted dynasties; and a few years of free trade and amicable relations will probably efface from the minds of the Chinese all bitter recollections of the forced importation of opium, and the bombardment of their commercial metropolis,—the rather ominous harbingers of these blessings in reserve. These statements do but partial and inadequate justice to the value of those political and social changes which, within a period not extending back beyond the memory of men now living, have produced, sometimes by violence, sometimes by peaceable means, a marked and beneficial revolution in the condition of our species. In making these concessions, however, we mean only to magnify the missionary enterprise, for which we have claimed at the outset a decided and manifest superiority over all other agencies and plans of reform. Political convulsions are wont to exact a fearful compensation for the scanty and often tardy blessings which they bring in their train. The revolution which sweeps away ancient abuses, and smooths the way for national improvement and social progress, usually sacrifices one or two generations to its wrath. Wars, which subvert cruel despotisms and disenthral enslaved nations, sow for their distant and doubtful harvests in fields enriched with precious blood, and watered by bitter tears. England came out of the French Revolution the sole unscathed victor, and her triumphs have entailed upon her oppressed population pecuniary burdens which consign millions to hopeless pauperism, while the boldest of her politicians dares not promise to remove, or sensibly to alleviate, them for this or any coming generation. After the lapse of thirty years the victory of Waterloo still enhances the price of bread to the Irish peasant, and makes heavier the burden of the Cooly on the banks of the Ganges and at the foot of the Himalaya. Unlike the convulsions and changes to which we have referred, the missionary enterprise, as “the blessing of the Lord, maketh rich and addeth no sorrow.” Without shedding one drop of blood—without a single act of oppression, or extortion, or cruelty—without carrying distress into

the bosom of a single family, the unostentatious labors of the missionary have, we are bold to affirm, achieved more and greater temporal benefits, and for greater numbers, than have resulted from all the political changes which have made up the history of the present generation and of that which preceded it. As to the emancipation of slaves both in the East and West Indies, this was confessedly a direct result of the missionary enterprise. The philanthropic efforts of self-denying men prepared the degraded bondmen for the enjoyment of freedom, while their earnest appeals aroused the public mind of Britain, and so insured the triumph of this measure in parliament; and now that this great melioration, achieved by missionary efforts, has obtained the recognition and the guaranties of law, the task of watching over the liberated serfs and conducting them onward in their transition from the weakness and degradation entailed upon them by their former condition, to the intelligence, virtue, and manliness, that befit their higher destiny, is by general consent intrusted to the same Christian agencies, as alone competent to check the vicious tendencies inherent in such a revolution, and to implant and fortify the great conservative principles, without which personal and civil liberty is incompatible with the happiness, and even the existence, of society.

Brief as is the history of missionary labors, it affords us the means of forming a just estimate of the comparative efficiency of Christian and merely political and economical agencies, in promoting the well-being of nations. During a period which extends back beyond the first inception of existing missionary efforts, the successive governments of England have been incessantly laboring to quell the discontents and remove the grievances of Ireland, and raise its degraded population from the misery and turbulence which distinguish the masses of that unhappy country. On the prosecution of this herculean work all the resources of a great empire have been lavished, and all the expedients of legislation have been tried. Millions have been expended in gratuities, and millions more in the maintenance of soldiers and policemen, for the prevention of crime, and the preservation of order. Immense public improvements have been executed. New privileges and franchises have been granted; and the emancipation and reform acts have poured their healing influences upon the irritated public mind. As the result of all these efforts, we now see a wretched population doomed, in a land proverbially fruitful, to experience the horrors of periodical and almost yearly famine. The populace are exasperated against the government that labors so assiduously for their relief—are prone to rebellion and to violence, and there is no longer



any security for property or life, while the prospect of better days recedes from the approach of every new scheme of relief and improvement. England had already been engaged for half a century in her Sisyphean labor of Irish reform, when two American missionaries planted themselves on the Sandwich Islands, then peopled by a race of savages and idolaters, tainted with the vices and debased by the thralldom that ever belongs to the condition which those words describe. In the five and twenty years that have since elapsed a change has come over the face of these realms of barbarism. The savage idolaters are transformed into Christian men, who cultivate the earth and live in commodious habitations, and enjoy the protection of good laws and a regular administration, and who worship the true God in decent temples. They have a written language in which the Bible is published, and an infant literature, while the rising generation receives the elements of common education in well-conducted schools. All this has been quietly achieved by imparting new ideas, and awakening new emotions, without blood or violence, and at a pecuniary sacrifice less than the yearly pay of the thinnest regiment whose bayonets preserve the peace in Ireland. There is no want of other examples, less striking, perhaps, but equally pertinent, to demonstrate the great superiority of the missionary over all other reformatory processes. Several tribes of American Indians have been raised by missionary efforts alone to a social and economic position, decidedly more elevated than that of the depressed classes in some of the freest countries in Europe. In France and Belgium, where so much blood has been poured out in contests for liberty, and where theoretically there is no want of liberal institutions, the great body of the laboring classes, beyond the walls of Paris and some other large towns, are practically where they were in the days of the elder Bourbons; the reform, such as it is, not having penetrated deep enough, or not having found the ideas and morals necessary for the development of rational liberty. It is, indeed, a prevailing opinion, freely expressed by mere politicians and statesmen in France itself, as well as in other parts of Europe, that the great obstacle in the way of free institutions and of valuable progress in that country is the want of Christian principles and morals. We are fully satisfied of the soundness of this opinion; and we venture to add the expression of our belief, that the few obscure missionaries, maintained in France by the Wesleyans since the beginning of the present century, have done more to prepare the mind and the heart of that interesting people for the practical realization of freedom, than did the expulsion of Napoleon

and Charles the Tenth, or the advent of Louis Philippe and the Chart of July. To an extent which will never be fully known and acknowledged till the day which reveals all secrets, have these devoted servants of Christ aroused and leavened the slumbering Protestantism of France. This has in its turn acted powerfully upon the great Catholic community with which it is everywhere in contact, till, together, the two antagonist forms of the Christian faith have put a sensible check upon the reigning infidelity, and made some progress toward a successful assertion of the claims of the Christian code of morals. This reference is made to a single class of missionaries, with no intention to disparage the efforts of others; but in a firm persuasion that their labors are not justly appreciated, at least in this country, and with some right to express the opinion that the Wesleyans in France, while they have been chiefly useful in awakening the native churches to greater zeal and effort, exhibit pre-eminently in their own scattered societies the very highest, purest examples of Protestant Christianity, especially in the virtue so rare in that country—the sanctification of the sabbath.

We cannot dismiss the train of reflections that crowd upon us in contemplating the missionary enterprise, in the performance of this, its lower and merely secular function, without expressing our entire belief in the comprehensive underlying truth, of which the facts and arguments that have been adduced are only special instances and illustrations. It is, that the gospel is the great, and, in a very important sense, the only civilizer. What nation or tribe of men has, during the last eighteen hundred years, advanced from barbarism to a state of civilization and refinement by any other agency? Will commerce enter the lists, and dispute the claims of Christianity? Africa has been its undisputed field of experiment for centuries; and what besides the diseases and vices of civilization has the trafficker left behind him on those barbarous shores, in return for gold-dust, ivory, and the "souls of men?" Portugal, Holland, and England, have grown opulent on the precious merchandise of the East; but we have not yet heard of the nation or savage tribe which the trader has been able to reclaim from the ignorance, and vices, and gross barbarism of their ancestors. Government and wise laws, embodying as they do several of the conservative maxims of religion, have proved somewhat more efficient than commerce, as instruments of human progress; but the instructive example of Ireland proclaims the impotency of the most enlightened code and the purest administration to regenerate an ignorant, degraded race. Government and law have to do with the actions of men, and these constitute the sphere of their operation

and the well-defined limits of their power. But the malignant disease of barbarous, pagan man, has its seat in his gross habits, and debasing prejudices, and low appetencies, and inherited depravity; and to it no remedies can be well adapted but such as are subtil, penetrating, spiritual. The dominion of inveterate prejudice and omnipotent custom must be subverted. There must be an infusion of new ideas, and the implantation of new motives, and the awakening of new hopes and aspirations. It has often occurred to us that if the most enlightened philosophy and the largest experience were put upon the task of finding out some sovereign remedy for such a case, they should concur in prescribing that which is so clearly described in the fourth chapter of Hebrews: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Let us imagine that the hundreds of faithful missionaries now laboring throughout British India have succeeded in commending to the undoubting faith of the multitude, not the entire system of Christianity, but some one of its great maxims—that the whole vast population of this benighted empire should be brought to believe cordially in the unity of God, and should so be led to forsake idolatry in all its hateful, degrading forms. The working of this simple idea would remove an amount of vice, and suffering, and wretchedness, which defies all computation. There would be an end of all the abominations and pollutions of pagan worship; an end of pilgrimages to holy cities, and distant temples, and sacred rivers. There would be no more self-inflicted tortures for expiation, no more immolations and human sacrifices, no more hecatombs for the insatiable Ganges, or for sanguinary Juggernaut. Or let us suppose the Scriptural teaching in regard to the rights and destiny of woman to be the solitary doctrine for which these heralds of the cross have obtained from the millions of Hindostan a practical recognition,—who does not perceive that they would have conferred upon these miserable nations a boon, in comparison with which all political and civil franchises are impotent as instruments for promoting civilization and happiness? To say nothing of the thirty thousand widows, and of the uncounted multitude of female children who would be rescued annually from a cruel death by burning and infanticide—atrocities which are only the slighter incidents of the prevailing system—this single change in Indian ideas would elevate one half of its teeming population from the condition of mere brutes to the dignity and destiny, to the enjoyments and duties, of intelligent immortal beings. Or,



finally, if missionary labors should produce no further result than the successful inculcation upon the oriental mind of the Bible theory of the unity and essential brotherhood of all the families of man, they would have removed an obstacle to Indian improvement and civilization, which, in the institutions and customs of caste, has hitherto bid defiance to every social melioration, whether its introduction has been urged by force of argument or of example—of laws or of arms. Our confident expectation is, that these and other great truths, by the development of which the gospel confers such inestimable benefits on human society, will work their way to a general recognition and practical supremacy in pagan India and the world; and it is because of this belief, and not from any strong reliance on the wisdom, or benevolence, or power of statesmen, that we rejoice in all the revolutions which throw open the barred doors of these nations. The missionaries of the awakened churches will enter side by side with the soldier, and the civilian, and the merchant, with arms more potent than theirs to win an empire, and with laws and arts more fit to rule, enrich, and adorn it. As sure as the march of time and the developments of Providence, will the gospel, while it gives eternal life to all who believe, accomplish the regeneration of human society. Its doctrines of right and of duty, no less than its doctrines of grace, are œcumenical as well as divine; and, while a heavenly sanction attends their promulgation, their manifold harmonies with the wants and sympathies of the race insure their ultimate triumph.

We shall offer no apology for having dwelt so long on what is confessedly a lower view of the missionary enterprise. It is with us a favorite aspect of the subject, and we are fain to welcome a train of reflections which may serve to magnify this highest function of the church in the eyes of those who do not contemplate it from the loftiest position, yet would gladly recognize and foster an agency that offers a sure promise "for the life which now is, as well as of that which is to come." Even in this secular, lowest view of the subject, the establishment of missions takes the highest rank "among ancient, primitive, and heroical works."

In passing on from these preliminary statements to the special objects of this article, we would ourselves dismiss, and, if we could, banish from the minds of our readers all thought of the material and temporal benefits which the gospel so freely diffuses, that we might contemplate the missionary enterprise solely as God's chosen and only revealed method of making known to perishing nations the great scheme of redemption through the blood of the cross. In proceeding, as we now do, to inquire what one important branch of

the church has done, and is doing, to extend the Redeemer's kingdom over a revolted world, and to rescue from eternal perdition the myriads of blood-bought souls upon whom the Sun of righteousness has not yet risen, we would bear upon our heart a lively recollection that the church is in God's economy the great depository of saving truth and power—is intrusted with a monopoly of the only remedy for sin; and that upon its loyalty to Christ and its compassion for the heathen, it has been mysteriously permitted to depend when He shall receive his purchased inheritance, and when they shall acknowledge the Lord that bought them. We would ever bear in mind, and would entreat our readers to bear in mind, the appalling truism which we are so prone to forget or discredit, for all beyond the narrow pale of our own language and our own type of civilization, that there is salvation in no other but Christ—that faith in him is indispensable to true piety—that the heathen cannot believe in him of whom they have not heard, nor hear without a preacher; and that the preacher's indispensable function is also left dependent on other agencies—for how can he preach except he be sent? Happy shall we deem ourselves if anything contained in this discussion shall be made instrumental in exciting in that Christian community, for which it is specially intended, a more lively sense of its vast responsibility.

The Missionary Society, of which we are here presented with the Twenty-Seventh Annual Report, was organized in the year 1819. The Methodist ministry, however, was as truly, and, in proportion to their numbers, as extensively engaged in missionary labors before, as it has been since, that period. "Wesleyan Methodism," as has been justly said by the author of *The Great Commission*, "is strictly missionary in its character." This remark is pre-eminently true of American Methodism, which, in addition to the inherent adaptations of its economy to missionary operations possessed in common with the parent church, has occupied a field vast as the entire theatre of the apostolic ministry, and abounding in the strongest inducements to labor, as well as offering unusual facilities and encouragements. It will be admitted, we think, that this field has been cultivated with a good degree of zeal and perseverance, and with eminent success. Our fathers were called to enter upon their labors, after the other Christian denominations had obtained for their peculiar sentiments and politics a strong hold in the faith and hereditary attachments of the entire population; so that their work in the older settlements, and even in the large cities, was as strictly missionary as it has since been in the wild regions bordering on the great rivers and lakes of the West. Indeed, the pioneers of Me-

thodism in the new settlements have usually enjoyed facilities unknown to their early predecessors. Many of the emigrants, and especially those of the younger class, carry with them to their new homes strong predilections for Methodism. Not a few have been members of her communion, and only wait for the coming of the missionary, to rally under his banner and co-operate in his efforts to propagate the gospel among others less disposed to embrace it. In many instances local preachers, who went with the current of emigration to improve their worldly circumstances upon the virgin soil of the West, had already gathered the scattered sheep into the fold before the arrival of the accredited missionary, who was thus permitted to enter into "other men's labors," and while he confirmed and built up the infant churches, to make them the basis of more distant and extended operations. Methodism has been diffused throughout this country rather by the aggressive genius, and inherent tendencies of the system, than by any *extraordinary* arrangements and special exertions. An *itinerant* by the established economy of his church, the Methodist minister ever wears the panoply of a *missionary*, and enters upon the missionary function, at the call of duty, with less inconvenience and with habits more favorable to success than could the settled pastor, more averse as he must be to change, and with less power of adaptation to the new and trying circumstances that beset this enterprise. We speak here of the special fitness of the itinerant system to meet the religious wants of a great country like ours, under the peculiar and ever-varying conditions that result from our position, our institutions, and the character of our people—from the vast extent and fertility of the fresh regions that tempt our adventurous families to seek their fortune in the wilderness, and that give birth to new states, and territories, and populous towns, in such rapid succession—from the absence of religious establishments and endowments, and the consequent liberty conferred, and obligation imposed, upon every Christian sect to consider "the world as its parish," and to "do good to all men as it has opportunity"—from immigration and from emigration, which are constantly infusing new elements and tendencies into society, and impressing new characteristics upon our already heterogeneous population—and we are satisfied that all intelligent Christians, who recognize it as a branch of Christ's church on earth, will also recognize in American Methodism special and providential adaptations to the great field in which it has been called to fulfill its mission.

Through God's blessing upon such instrumentalities, a simple form of Christianity, everywhere of sufficient power and purity, we



verily believe, to renovate the heart and reform the manners, has been carried into every neighborhood of this great republic. We can hardly be premature in saying that Methodism has won a recognized, and, in all human probability, a permanent, position in the old and more populous states, as well as in the new and less cultivated sections of our country. Under some not unimportant modifications of its modes of operation—possibly with some loss of its aggressive power—we believe that the denomination retains everywhere a good measure of its missionary character, and we are wholly sure that it still possesses facilities and special capabilities which ought to make it the most missionary church in the land. Our pioneers still enter the forest in the vanguard of the great emigrating army. Our regular work presses incessantly against the furthest boundary of civilized society, and our outposts are counted along the entire length of the ever-lengthening line of our ever-receding frontier.

The plan of the Missionary Society of the Methodist Episcopal Church embraces both domestic and foreign missions; and the first article of its constitution announces that it was established for the express purpose of “enabling the several annual conferences more effectually to extend their missionary labors throughout the United States and elsewhere,” and also for the “support and promotion of missionary schools and missions in our own and in foreign countries.” Following the order here indicated, which we observe is reversed in the Report for 1846, we proceed to notice the domestic department of Methodist missions. This embraces: 1. German missions. 2. Indian missions. 3. Circuits and stations wholly or partially sustained by the society.

The German missions are justly considered in the Report before us as possessing a special and increasing importance, and as holding out peculiar encouragements. The oldest of these, so far as the annual exposé enables us to ascertain, was established in Cincinnati in the year 1837. From a beginning so recent, this good work has extended into more than a dozen states and territories. It embraces forty-eight missions and fifty-four missionaries, who have succeeded in gathering into the church three thousand three hundred and forty-nine members. There are also reported a considerable, though by no means a proportionate and satisfactory, number of children under sabbath-school instruction. Upon nothing is the valuable and permanent success of missionary labors more dependent than upon the diligent training of the rising generation; and it strikes us that this is especially true of a people so inquisitive, so educated, so prone to speculation and to skepticism, as the Germans.

It is commonly admitted that emigrants from Germany constitute the best class of our adopted citizens. Many of them are agriculturists, who, instead of congregating in the large cities to disturb their peace, and control their elections, and fill their poor-houses, find their way to the West, where there is room for them, and their labor is wanted. They are thus diffused among the native population, and placed in favorable circumstances for learning something of the new forms of life and of industry, by which they may become worthy partakers of the blessings so freely offered them, and something of the political rights and powers, to the enjoyment of which they are so frankly and courageously admitted by our wonderful system of freedom. The wide dispersion of German emigrants, which presents an apparent obstacle in the way of their evangelization, is really favorable to missionary successes among them. They are less clannish and national, while the semi-infidels Christianity which, without being well understood or much inculcated, exerts a most paralyzing influence upon the lower classes in the father-land, necessarily operates with a greatly diminished force upon isolated families, and in the absence of those associations and influences which are calculated to strengthen and perpetuate early prejudices and impressions. Their ignorance of the language of the country, though at first a serious hinderance, is, we are persuaded, a real facility to the attainment of missionary successes. We observe from the Reports that a considerable number of Roman Catholics have been converted, a species of success rarely gained among Irish and other members of that communion who speak the English language. These are now provided with churches and religious teachers in almost every part of the United States; and it can hardly be doubted that the scattered German Catholics would generally be gathered into the same folds to which they are drawn by so many sympathies, but for the barrier interposed by an unknown language which must make the sermon and the associations, as well as the liturgy, unintelligible and distasteful to them. The Methodist missionaries, who, as their Teutonic names sufficiently demonstrate, are veritable Germans, possess a talismanic passport to the affections and confidence of their compatriots, in their ability to address "every man in his own tongue wherein he was born." We will add that the disclosures made by their published reports, as well as some personal knowledge of these laborious messengers of the church, have served to impress us very favorably in regard to their character and their work. Many of them persevere under discouragements and privations which only evince more clearly that they have the zeal, and resolution, and

faith indispensable in the missionary field. One laborer in Illinois, a superintendent of a mission district, is "obliged to travel nine hundred miles every three months, in order to reach his appointments." Of his colleagues he says:—They "have generally hard work, a slender support, and much to contend with. The Germans almost all belong to some church, and are strongly attached to what they call their faith. Hence we have to preach *their* religion out of their heads, in order to preach Bible religion into their hearts." We regard the German branch of our home missionary department as presenting a field peculiarly important, as well as encouraging. It has already produced good and abundant fruit, while the labor bestowed upon it has disclosed new and pressing wants, which appeal with peculiar propriety and emphasis to those who have been favored so highly with the divine approbation. We think that these operations ought to be extended as fast as suitable men and means can be obtained. It is gratifying to perceive that the converted Germans are disposed to help themselves as far as they can. The mission in Cincinnati is already independent of the resources of the society, and we are left to infer, from the small sums granted to other stations, that a considerable part of the support of the missionary is derived from the people among whom he labors. This is highly gratifying as an omen, as well as a fact—as a means, as well as an end; and the missionary enterprise always gives evidence of good progress toward the attainment of its objects when it raises upon the field of its operations a competent ministry, and awakens among its converts such a sense of the value of the means of grace as leads to the pecuniary sacrifices necessary to secure them.

An argument for prosecuting this particular enterprise with the utmost diligence, is the strong improbability that so free access to the German emigrants, especially to German Catholics, will much longer be enjoyed. We ought to expect that the most strenuous efforts will be made to gather these wanderers into the fold of the Papal Church, and that, as in the case of Irish emigrants, missionaries will be sent for the purpose, recommended by all the advantages now so eminently possessed by ours. In any event, however, the good already accomplished is likely to remain; and the infant churches established in so many places may be expected to become centres of attraction and light, to which the multitudes yet to be poured upon our hospitable shores, by the tide of emigration, will continue to be drawn by natural sympathies, and, as we may humbly hope, by divine influence. Some of our remarks have had special application to a rural population; but we are



happy to perceive that the wants of a vast body of Germans, resident in our large cities, have not been overlooked, and that missions for their benefit exist in New-York, Philadelphia, Baltimore, St. Louis, and several other populous towns. The obstacles to their evangelization will, we fear, be multiplied by circumstances that operate with peculiar force upon emigrants, who dwell together in sufficient numbers to form their own social and religious communities; but this only renders the more indispensable, timely and vigorous efforts to diffuse religious truth among them. What are the liabilities and tendencies of a great body of German emigrants assembled in a large city, and left pretty much to themselves, we had opportunity to learn authentically on a late visit to the British metropolis. We were invited to attend a meeting of British and foreign Christians, called for the purpose of hearing some statements in regard to the religious condition of natives of the continent resident in London, and of devising some plan for their moral improvement. The disclosures to which we there listened filled us with profound astonishment; for we could not have thought it possible for an evil so massive and tremendous to accumulate in the very centre of philanthropic operations that claim the world as their proper theatre. Of German emigrants, especially, who equal in number the population of one of our great cities of the second class, it was stated by, we believe, the only clergyman who is laboring for their evangelization, that they are nearly all freethinkers. Hardly any of them attend public worship; as, indeed, how should they, when there are no churches or chapels for them to attend? Intemperance prevails to an extent which is quite remarkable, even in the midst of the most intemperate population on earth. The sabbath is universally desecrated; and those who do not spend the day in drinking-houses, assemble in public halls, hired for the purpose, to listen to lecturers on socialism, and other kindred topics. These apostles of infidelity and vice are often men of such powers as exercise a dominant influence over the multitude; and the new comers, who may happen to bring from the fatherland some measure of religious restraints and self-respect, easily fall a prey to an organized system which works by every known method of seduction, from a concert to a brothel. To complete the horrible picture, it was stated that marriage and its obligations are little more than a name, and that the importation from Germany of young women to supply the incredible demand for prostitution, in a community of socialists, constitutes an established branch of trade. These statements were confirmed by the Prussian ambassador, who

addressed the meeting, and who is well known in this country, and throughout the civilized world, as one of the most eminent Christian scholars and philanthropists of the age. We trust in God it may be long ere such a description is applicable to any portion of our emigrant population; but those who are intrusted with the direction of the only conservative agency on which reliance can safely be placed, will do well to recollect that nearly all of our large towns are surcharged with materials which require no process more expensive or laborious than to be let alone for a time, in order to multiply among us similar examples of loathsome, gigantic depravity.

Indian missions possess, in our estimation, a peculiar, melancholy interest. The success which has hitherto attended on all well-directed, persevering efforts for the evangelization of the aborigines of this continent, must, upon the whole, be pronounced satisfactory; yet a gloom hangs over the future destiny of even Christianized tribes, which, indeed, rather enhances than diminishes this satisfaction at their religious improvement, while it holds in abeyance, if it does not quite extinguish the hope, that these converted savages are in due time to become thoroughly civilized men, capable of self-government—of forming happy, prosperous, enduring communities among themselves, or of being usefully merged into the great political family which surrounds and overshadows them. In the “Evidence on the Aborigines,” taken before a parliamentary committee, as well as from other reports on the subject, it seems to be a well-established fact that missionary labors have, in several instances, arrested the tendency to depopulation and extinction, which is almost universal among savages. This is said to be the case among the Canada Indians, and it may be so with those upon our own borders, who have been most affected by Christian labors. We should indeed rejoice to believe it, but we have hitherto failed in finding sufficient ground for the indulgence of such a hope. After all that the benevolent efforts of our government, and all that Christian philanthropy have been able to achieve for this injured race, no element of character has yet been developed—no antidote for latent ills has been discovered—to justify any strong expectation that at the end of two centuries more, more than a forlorn remnant of the North American tribes will be found upon the earth. It has hitherto proved about equally fatal to them whether they adhered to the hunter life or resorted to agriculture. In the former case, the spread of white settlements consumed the game on which they must subsist; in the latter, they are soon environed by an ever-

restless, aggressive civilization, which, if it does not repel, attracts but to enfeeble and destroy.

The removal of the Indian tribes beyond the Mississippi, and far from contact with the whites, we verily believe, offers the most favorable conditions for carrying out the difficult experiment of Indian civilization. If our government continues to maintain a steady policy, and to extend to the aborigines an efficient, not officious, protection; if it shall prove itself able to do what has never yet been done, to restrain the lawless whites, who always hover, like vultures, about the Indian frontier, and always contrive from that remote position to exercise more influence at Washington than ten times their number of virtuous, peaceable citizens, then, and for the first time, will an opportunity be afforded for testing fairly what missionary labors can do to remove a barrier which has hitherto proved insurmountable. Whatever may be the result of this experiment, the duty of the churches will be plain and imperative. If crowned with success, a new impulse will be given to an enterprise which has often been left to derive its worldly encouragements rather from the present than from the distant future; if, on the contrary, it shall be demonstrated that these scattered tribes are called to fill their brief cycle under a mysterious destiny, which hastens its own accomplishment by denying to its victims the inspiring motives of patriotism and hope, all that is benevolent in the gospel loudly demands that its light and consolations be promptly extended to this long funeral procession, already saddened by the consciousness of an inevitable doom, that each individual of a race manifestly predestined to be "no people" may be furnished with the unquestionable badges of citizenship under a higher and more equal dispensation.

The most interesting portion of the Methodist Indian missions has fallen under the jurisdiction of the southern division of the denomination. Of the four thousand three hundred and three converts of 1844, only six hundred and forty are now reported as members of the Methodist Episcopal Church. These belong to the remnants of once powerful tribes now scattered along our north-western frontier; and they are represented as making some hopeful progress in the arts and habits of civilized life, in spite of their proximity to counteracting and deteriorating influences. There are eight missions and eleven missionaries, whose fields of labor are embraced by the Rock River, Michigan, and Oneida Conferences. We are sorry to say that the Report before us does not offer a very satisfactory view of this department of missionary labor. There is a lamentable deficiency of statistics and other



precise reliable information; and how the proper authorities are able to proceed intelligently in the work of satisfying wants so inadequately set forth and so imperfectly known, we are really at a loss to conjecture. It is equally difficult to divine how, with the unsatisfied wants which are disclosed, the Christianizing process is sustained without serious and irretrievable embarrassments. There are missionaries ignorant of any language known to their flocks, who are yet wholly unprovided with interpreters, or left to struggle on with such casual helps as the Indians happen to be able and willing to supply. Schools, which must have been established at considerable expense, lack books and teachers, without which, the name of such an agency might as well be left out of the account. This is manifestly the great and crying want. Almost every missionary who gives any account of the state of his charge, complains bitterly of the utter inefficiency, or of the utter want of this right arm of an Indian mission. We know not by whose direction or oversight such a state of things is allowed to exist at a time when the missionary treasury is not absolutely exhausted, and when we venture to say an appeal to the church would afford ample means for removing an obstacle fatal to all reasonable hopes of success, and, we will add, for wiping away a reproach. The Board of Managers, with whom, in conjunction with a general committee, we believe, is lodged the power of redressing such wants, fully and explicitly recognize the crying neglect, as well as the indispensable necessity of providing ample means of education not only as a means of carrying forward the work of evangelization, but of preserving the fruits of former labors. "The board is fully persuaded that unless something further is done for the instruction of these Indians, instead of retaining and increasing the hold we now have upon their confidence and affections, the influence we have already acquired over them will be transferred to others." Again we are admonished that "the only remedy" for existing evils is "the establishment of suitable schools among them, and a more general and strict attention to their mental and moral training."—*Report*, p. 86. The entire church will subscribe to the soundness of these views, and will wait with some impatience to see them practically illustrated in this highly interesting and responsible field of missionary labor. Deeply as we should feel the mortification of seeing the influence which we now exercise over the Indian mind transferred to others, even to other evangelical Protestants; we should esteem that a slight evil in comparison with those which must follow the maintenance of that influence, notwithstanding our neglect of the sacred duties it im-

poses. True, we cannot yield the ground already won without manifest dishonor; but we cannot retain it, and yet neglect its diligent cultivation, without guilt still more manifest. It is a high duty to save the Christian name from reproach, but a higher to save souls from perdition.

In its further exposition of domestic operations, the Report brings to our notice the establishment, in the city of New-York, of a mission to Swedish seamen, for whose benefit religious services are regularly conducted in their own language, on board a bethel ship, moored in the North River. This enterprise, which was commenced in the year 1845, has been attended with a good degree of success, and offers every encouragement to perseverance.

One hundred and sixty-two missionaries are employed by the board in "destitute portions of the regular work;" and in this department, the most important fields are perhaps in the Rock River, Iowa, and Michigan Conferences, which comprehend a vast extent of territory now rapidly filling up by emigration. In our preliminary remarks upon the missionary character and capabilities of the Methodist economy, we have sufficiently indicated the process by which three-fourths of the entire field, now occupied by the Methodist Church, were brought under the influence of its doctrines and instructions. Emigration has usually scattered the good seed in the wilderness before the arrival of the missionary, who speedily extends his operations from one neighborhood to another wherever he can find a Christian family or an open door, till a circumference of one or two hundred miles is described, and forms the ample programme of his future labors. Revivals and recruits from the older churches are not long in giving resources and stability to the new circuit, which henceforward sustains its own preachers, and releases the missionary fund, to be employed in still more needy and distant regions. We do not believe that the Christian church has ever used a system of means better adapted to diffuse the gospel over a vast and growing country, such as we occupy, and we confidently expect that it will prove itself equal to the demands which the actual and prospective extension of our already immense national domain may impose upon our Christian zeal and fidelity. It has done more than any other agency to save a great country from the curse of being, at this moment, overspread with an irreligious, semi-heathen population; and the same boon, we think it likely, in its fair proportion, to extend to Oregon, and to whatever region besides, may be won and occupied by our branch of the Anglo-Saxon race.

Unquestionably, it is the high duty of the Methodist Episcopal Church, enjoined by its past history, and by all providential indications, to sustain and to multiply these very efficient and strictly indispensable missions to any extent which the expansion and movement of our population may demand. They have ever proved the most productive and the least expensive of its missionary operations, and it might easily be demonstrated, we think, that their efficiency would be impaired rather than promoted by a larger outlay of means, or any attempt to retard the earliest practicable transition of the dependent, pensioned mission, into a regular self-supporting circuit. Under these circumstances, no probable enlargement of this department of the work is likely to impose any considerable burden upon our missionary funds, or to exceed the ordinary contributions of the new conferences, within which, or adjacent to which, the most considerable expenditure will be wanted.

We are struck with the important fact disclosed in this Report, that a very large majority of the agents and pensioners of the society are employed, not on the western frontier, but within the limits of the oldest conferences and the most populous states; seventy-one are in New-England and New-York, and twenty in the comparatively small territory embraced by the Philadelphia Conference. The numbers of members given in the Report as belonging to these fields of labor are not, we presume, generally the fruits of missionary effort, but rather indicate the feebleness of the societies, many of them old, which require aid from missionary funds. A considerable number of these societies, however, are of recent origin, and the great development of manufacturing industry, in the populous regions under consideration, has given rise to many new communities, which require, and are likely to reward, missionary labors. Not a few now flourishing stations were a few years ago feeble missions; and such instances of success are already so numerous as to repay, many fold, the outlay which has been made in their behalf, and strongly to recommend the continuance of the enlightened liberal policy which has proved so beneficial to the general interests of the church.

If, however, we are not at fault in our recollections, by far the larger number of these missionary stations owe their existence to other and very different causes; and the little societies of twenty, thirty, forty, and fifty members, who enjoy the means of grace at the expense of missionary funds, have been made small by emigration, by schisms, and decay, or by the division of old circuits or stations. And here, again, we are quite aware that cases have



risen, and may still rise on either of the grounds just enumerated, which fully justify, and, on all considerations of Christian benevolence and sound policy, require the application of missionary funds for their relief; but we are also persuaded that the multiplication of petty stations, which the existing system encourages, is a practical evil of no ordinary magnitude. It would not be easy to fix a standard either of numbers or circumstances by which to determine the propriety of extending aid to feeble societies; but it seems to us a sound rule not to attempt, in this way, to establish new stations, or to sustain old ones, when there is not a reasonable prospect of such an expansion as will enable them, in due time, to support themselves. In a new country, but partially supplied with religious instruction, and constantly replenished by emigration, there is always such a reasonable prospect; but in the very different circumstances of the region now under consideration, an enlightened discretion had need to be exercised over any new proposal to build up a church on missionary resources. When a village or neighborhood is already preoccupied by active, spiritual denominations, and the people are well supplied with the means of grace, it is plainly a waste of means to attempt, in this way, to raise a new congregation for the gratification of half a dozen families who may prefer our creed or polity. Whatever else may be said in favor of such an aggressive movement, it is no proper missionary work; and resources obtained for the evangelization of the heathen, or to help the destitute, cannot, without a manifest perversion, be expended on such enterprises. Our cause is essentially weakened by the multiplication of such dependent churches; and we could easily enumerate scores of stations struggling on from year to year, and doomed to struggle on, without room for expansion or the prospect of better days. A handful of people, not often wealthy, make extraordinary and painful sacrifices to sustain the preacher, who is, nevertheless, but half supported, and escapes, at the end of his brief term, as from exile, embarrassed with debt, or impoverished by the excess of his unavoidable expenses over his scanty income. All this may be cheerfully, and even joyfully, borne amid the stirring scenes of a really missionary field, and under the inspiring hope of founding churches for future generations, while a present salvation is carried to the destitute and the perishing; but in the absence of these sustaining considerations, the prosecution of the Christian ministry under such discouragements becomes, to the last degree, burdensome and irksome to the preacher, while to the people it is seldom profitable and effective. Our remarks are intended to demonstrate the utter

inexpediency of expending missionary funds in providing, for the trial and deterioration of our preachers, a larger number of these unfruitful, unimprovable fields of labor. We know it is the settled opinion of a large proportion of our most enlightened and experienced ministers, that the actual number of these petty stations ought to be greatly, though gradually, diminished; not by their abandonment, but by a return, wherever it is practicable, to the circuit system. Two or three of these small societies, united in a circuit, would afford an inspiring and remunerating field of ministerial labor, where the preacher would get a better support, and the people, we verily believe, would get better preaching. The system here recommended is universally adopted by our elder brethren in England, and with good effect, under circumstances not greatly differing from ours. It is eminently the system of Methodism, and of the very genius of itinerancy, of which it has ever been the glory, that it is adapted to find, and provide for, the scattered members and families of Christ's flock.

In passing to notice, briefly, the foreign missions of the Methodist Episcopal Church, we begin with the South American mission, which stands third in the Report. The name would suggest, to one not conversant with the earlier operations of the society, something very different from what he finds on further examination. At present, the society has but one missionary stationed on the South American continent, who preaches to a small Protestant congregation, composed of English and American residents in Buenos Ayres, by whom, with the aid of some friends, his salary is paid. The Rev. William H. Norris remains at his post with the consent of the missionary board, the only ground, we suppose, for still retaining, in the Annual Report, the name of the South American mission, which was formally given up in 1841-2, after an unsuccessful attempt to make some impression on the native Catholic population of that country. This early abandonment of an enterprise which had been entered upon with flattering hopes of success, and prosecuted at great pecuniary expense by some of the most intelligent missionaries ever employed by the society, was regarded, by many friends of the cause, a hasty and ill-advised measure. Six years was, unquestionably, a short time to allow for such an experiment, and few similar attempts have ever been crowned with any very eminent success, except as the reward of more patient and protracted labors. We are among those, however, who believed that the discontinuance of this effort, which had already demonstrated itself to be nearly hopeless, was, upon the whole, expedient, and that it was better to incur the charge of

instability and irresolution—no slight faults in those who guide the missionary enterprise—than to persevere in the face of difficulties, of which it was nearly certain that they would continue to increase rather than diminish. No Protestant missions have hitherto yielded so little fruit as those set on foot for the conversion of Catholics. It was hoped that the free institutions just introduced into South America might facilitate the diffusion of religious opinions more in harmony with the new political ideas; but the visions of freedom which rose in that direction have long since given way to a painful conviction, that as no people in the world are less fitted for self-government, so none are more completely the bondmen of priestcraft and superstition.

The acknowledged failure of this mission is no unusual event in the history of such enterprises, and it is fraught with lessons of instruction, which may be highly useful in forming and executing future plans. We trust that it will inspire the board with great caution in entertaining new projects for missions among Catholics. Ten years since the feeling was strong in favor of establishing a mission in France, and we can hardly mistake in believing that, with many, this is still a favorite object. After enjoying very favorable opportunities for the formation of our opinions, we then arrived at the conclusion, which subsequent information and developments have only served to confirm, that such a mission would be injudicious, and probably useless. There are, at this moment, nearly three hundred evangelical Protestant ministers in France, who are laboring for the spiritual good of its population with all the advantages which, as natives of the country, familiar with its institutions, its literature, its sympathies and prejudices, they are likely to possess. They are the true missionaries to whom France, Catholic and Protestant, is to look for evangelizing labors. Foreign interposition has, unquestionably, been highly useful in the revival of the ancient spirit of Protestantism; and the liberality of British and American Christians may be very beneficially directed to the support of native agencies, whose efficiency depends on considerable outlays of money. Beyond this species of help, it is the well-known opinion of the best-informed men in Europe, Frenchmen as well as English and Americans, that little valuable assistance can be rendered from abroad. Providential indications manifestly point to the evangelization of the heathen as the proper sphere for our missionary operations; and till the three hundred millions of China shall enjoy the labors of as many faithful preachers of the gospel as now toil among the thirty millions of France, we can conceive of no reason likely to satisfy the head or heart of



an enlightened Christian that it is right to overlook the vaster and the more pressing want, and, we will add, to pass by the more open and inviting door, in order to attempt the evangelization of a people already Christian.

The Oregon mission, which has attracted so large a share of attention during the last ten years, can no longer be regarded a foreign mission, now that the title of the United States to that country has been acknowledged by Great Britain, and measures have been adopted for extending the benefits of a regular administration to that distant portion of the republic. No missionary undertaking has been prosecuted by the Methodist Episcopal Church with higher hopes and a more ardent zeal. That the results have fallen greatly below the usual average of missionary successes, and inflicted painful disappointment upon the society and its supporters, none, we presume, can any longer hesitate to confess. It is, no doubt, for wise purposes that God permits his people to struggle with difficulties in their well-intended efforts for the promotion of his cause. Combinations of Christians, no less than individuals, require the discipline of adversity in order to qualify them for the better performance of great duties. The purity and the power of faith are made manifest by trials, and discomfort itself, by reminding the church of its dependence on divine assistance in all its enterprises for the promotion of religion, is often, perhaps usually, the harbinger of coming triumphs. Trusting, as we do, yea, confidently and assuredly believing, that God yet designs to confide to our denomination some share in the work of evangelizing the heathen, we are disposed to look upon the history of this mission, so full of disaster and mortification, for instructive lessons to warn and guide us in our future operations. It would be wholly superfluous to declare that we mean no reflection upon the wisdom and faithfulness of those who have had the chief direction of this and other missions. We concede to them the praise of an entire devotion to the best interests of religion, and of having labored in the cause of Methodism and missions with a zeal and success which, we doubt not, will be rewarded with higher honors than our testimony could presume to confer. There is, perhaps, no reason to believe that others would have been able, under the circumstances, to judge more wisely or act more discreetly. It is, nevertheless, true, that from the more favorable position which we now occupy, we can easily detect the causes, which, whether regarded in the light of mistakes or misfortunes, led by inevitable tendencies to the failure of this mis-

sion, and the church cannot afford to lose the benefit of lessons for which it has paid so dearly.

The founder of the Oregon mission, the Rev. Jason Lee, now no more, was a man of unquestionable piety; and he gave many proofs, during his connection with the board, of possessing several high and indispensable qualifications for a pioneer in such an enterprise. Had the mission never been extended beyond three or four families, and had it been confined to its appropriate work of evangelization, we see no reason to doubt that his zeal, force of character, and perseverance, would have fully justified the confidence reposed in him by the board; but when he became the head of a religious colony, and sole director of a complicated system of operations, evangelizing, mercantile, agricultural, mechanical, and semi-political, which involved an expenditure of forty-two thousand dollars in a single year, he was thrown into an untried position, from which the wisest men in our ministry might well have shrunk, and for which, we incline to think, no man likely to be called to such duties was more eminently unfit than Mr. Lee. That he should have obtained over minds of the highest order among us such an ascendancy as is implied in their approval of his impracticable schemes, is more surprising than that, under such circumstances, he should himself indulge in visionary hopes. The mission was commenced in 1834 by two clergymen and two lay assistants. At the end of six years there were "*sixty-eight persons* connected with this mission, men, women, and children, all supported by this society." This unexampled increase had been added to the original company at the urgent representations of Mr. Lee, after having been several years in Oregon, enjoying better opportunities than any other man for becoming acquainted with the actual wants of that region. The Indian population, for whose benefit this mission was established, does not, in the estimation of the Rev. Daniel Lee, colleague and nephew of the superintendent, exceed sixteen thousand. How such a number of missionaries found employment in such a field it is not easy to conjecture, especially as the great body of the Indians never came under the influence of their labors. They were, in fact, mostly engaged in secular affairs,—“concerned in claims to large tracts of lands, amounting in all to thirty-six sections, claims to city lots, farming, merchandising, blacksmithing, carpentering, cabinet-making, grazing, horse-keeping, lumbering, and flouring, with the constant trading, hiring, and paying attendant upon all these branches.”—*Report*, p. 42. We do not believe that the history

of Christian missions ever exhibited another such spectacle. That the effect of this signal perversion of an evangelizing enterprise was no better than ought to have been expected, the Report before us, as well as some that preceded it, clearly intimates.

The mission became odious to the growing population, with whose interests and designs, good or bad, it came into perpetual conflict as an unwieldy, overshadowing, intermeddling, many-handed business establishment. As zeal grew lukewarm, and piety deteriorated under this secularizing process, the infirmities of human nature were occasionally manifested, and at length irreconcilable differences arose among the missionaries, which led to the return of several individuals to the United States, and to a disclosure of the real state of the mission. This has, of course, been followed by retrenchment and reorganization. The seculars have been discharged, and the trading establishments, mills, and workshops, have been broken up and sold by an agent, most judiciously selected, and sent out for the purpose. Two new missionaries have been sent out, who, with one or two of the old ones still in the service of the society, are henceforward to devote themselves to preaching the gospel and other strictly evangelizing efforts. Some time will probably be requisite to live down prejudices, and regain lost confidence; but we trust that success will yet smile upon this ill-conducted enterprise. We are sure it will hereafter be managed on sounder principles than before, and we trust that nobody will think of its abandonment. Oregon is rising into importance, and some such provision, as we have just indicated, the church must make for the white population; and with the continuance of such help as has uniformly been extended to frontier settlements, we may expect that in a few years this opening territory will be embraced in our regular work.

In regard to the spiritual results of this mission we refrain from saying much, for to us the subject is involved in painful mystery. In the earlier days of the enterprise, we believe the year before the arrival of the great reinforcement, an extensive revival was reported, and five hundred Indians became members of the mission church. None of these now remain, nor have we been able to learn the causes of declension or defection, which have so suddenly and so completely dissipated the fruits of so much labor. Did the converted Indians fly from contact with the mission when its distinctive character was lost in the industrial colony? Were they overlooked in the multitude of new pursuits? We are sure there were always faithful men who continued to care for these precious souls: but the entire series of Annual Reports has failed



to satisfy our reasonable and intense curiosity. On other points, no less than on this, we have been surprised at the scanty and infrequent intelligence received from this mission. Much of this is, doubtless, to be ascribed to distance and imperfect communications; but we cannot avoid the conclusion that there has been great negligence on the part of those from whom the board and the church were entitled to expect and demand regular and unreserved accounts of their operations. Such information is indispensable for the satisfaction of the public mind, as well as to guide the board in its measures; and it occurs to us, that any agent of the society, at home or abroad, who neglects so plain a duty, comprehends very inadequately the importance of one branch of his responsibilities. We shall leave this train of remark with an expression of our lively regret that so many missionaries, after having been sent to their field of labor at a heavy expense to the church, should feel at liberty to increase the burden, and set a dangerous example, by returning home without obtaining the consent of the board, a course of conduct which could not fail to impair the confidence of the church in its missionary agencies.

The length to which these strictures have already extended, leaves but little space for the most important of the society's foreign stations. Liberia has, from its first establishment, been a favorite mission with our Christian community; and many, who feel no sympathy with schemes of African colonization, have gladly co-operated in the missionary enterprise to which these attempts have given providential facilities. This must be pronounced a prosperous and highly useful mission, a reputation which we believe it has maintained under various fluctuations, from its first establishment. Its importance is heightened when we consider that this colony introduces religion and civilization to the most benighted portion of a benighted continent—that it interposes an effectual and constantly extending barrier to the slave-trade, and that it is, in all probability, the beginning of an empire destined to spread the gospel and its attendant social benefits, with every accession to its own territory and power. Fifteen preachers constitute the Liberia Mission Conference, who, with twenty-five individuals not named in the Report, are in the employment of the board, and dependent on its funds. There are at this time about eight hundred church members under their care. We are sorry to notice this diminution of numbers, but trust that it has been produced by transient causes, and that, with the growing population of the colony, this interesting branch of the church may enjoy increasing prosperity.

Before dismissing this mission, we wish to offer two or three distinct observations. It is not a mission to the heathen. The colonists are mostly natives of the United States, who were brought up in the belief of Christianity, and many of whom were members of the church before their emigration to Africa. It has often been stated, and we suppose truly, that the number of communicants in Liberia is greater in comparison with the whole population than it is in this country. This fact does not detract from the importance of this mission, but it determines its real character. It has little besides its greater remoteness to distinguish it from some of our domestic missions. It ought, also, to be remarked, that the laborers in this field are mostly inhabitants of the colony, employed and sustained by the Missionary Society, but not sent out as missionaries. If we rightly understand the subject, all but two or three are of the African race, and the climate has proved so fatal to white men, that we presume their proportion to their colored coadjutors is not likely to become greater. Indeed, it seems to us a duty, clearly and providentially enjoined upon those who have the oversight of these operations, to devise some plan to increase the number and efficiency of colored missionaries and teachers. It will probably be necessary, so long as Liberia shall demand a large outlay of missionary funds, to employ one or two American ministers in this perilous field. It may be doubted whether public confidence can be fully secured on easier terms; but the whole history of the enterprise demonstrates that white men cannot labor in that climate. The question is not whether self-sacrificing ministers can be found willing to encounter the perils of this service. We have had a dear-bought experience, which assures us that they can be found; but it has further taught us the inutility of multiplying such costly victims beyond the demands of an absolute necessity. We must express our full conviction that the missionary spirit has been not a little shocked and retarded in the denomination by the great sacrifice of valuable lives in this malignant climate. In this view, it must be deemed unfortunate that our only foreign mission, now justly entitled to the name, has been prosecuted under circumstances, and in the midst of developments, that have not unnaturally led many to doubt our providential call to this work; and we have long desired, not to see this field abandoned, but others sought out and entered upon, where there might be some reasonable hope that our zealous young men may live and labor, as well as die, in the cause of the crucified Redeemer.

So far as our sources of information enable us to form a correct

judgment in the premises, the Liberia mission has satisfied all the reasonable expectations of its friends with a single exception—perhaps even without that. It was confidently hoped that its establishment would give entrance to the gospel among the pagan population of Africa. We are not prepared to express a confident opinion that more could have been accomplished in this work under all the disadvantages of the climate, of the want of fit agents, and of the constant distractions of petty wars among the savage tribes adjacent to the colony. Numbers of native children have been taught in the schools, and considerable successes in evangelization have, from time to time, been reported; but we must say, that the speedy defections which have so generally followed these encouraging announcements, as well as the frequent suspension or abandonment of native stations, have led us to fear that these conversions were mostly spurious, and that there may have been some want of system, diligence, and perseverance in following up these various attempts. It seems to us perfectly obvious, that the conversion of the natives to Christianity will only be rendered more difficult, and less probable, by all fitful, ill-directed efforts. The mission to Africa, however, does not profess to be chiefly and directly a mission to the heathen; and we are persuaded that in the prosecution of its more immediate objects, it has done good service to the cause of religion and humanity, and that it deserves, as it must for some time need, the fostering care of the church.

We have thus taken a cursory survey of the entire field of our missionary operations. We have already expressed our grateful admiration at the incalculable good which, under the divine blessing, the society whose labors we now consider has been enabled to accomplish in the United States, as well as of the inherent, undiminished efficiency of this branch of the evangelizing movement.

In regard to the foreign missions of the Methodist Episcopal Church, we confess that the more distinct and lively perception of their actual condition, to which this examination has conducted us, has only served to deepen the emotions of sorrow with which we have long been wont to contemplate this painful subject. What is the actual amount of our efforts and sacrifices for the conversion of the world to God? The mission to South America has been abandoned, though one of the missionaries is still usefully engaged in preaching to a congregation of his countrymen. The Oregon mission, now embraced in our own territory, has been reduced to three or four missionaries, whose work is not likely to differ greatly from that on our frontier settlements, though it is hoped



that a few Indians may yet be gathered by their labors. Liberia employs fifteen missionaries, nearly all inhabitants of the country, and engaged within the colony. Two or three of the latter class are making some attempts to reach the native population; but so far as we can learn from the Report before us, not a single missionary sent out by the Methodist Episcopal Church is laboring in the foreign field for the conversion of the heathen. *We are not aware of it, if one of our foreign missionaries preaches the gospel in any other than the English language, or if one of them has translated, or is translating, the Bible, or any part of it, or any other book or tract, to aid in the diffusion of gospel light.* We make these statements with feelings of bitter regret, to which no words can give utterance. We remember that we are in the midst of the nineteenth century, surrounded by a cloud of witnesses, and a host of inspiring, reproachful examples. Every evangelical church in the land has gratefully recognized its obligations to co-operate with its Saviour in asserting his empire over the heathen still perishing, though purchased with his blood. They offer freely of their silver and gold, and of the choicest of their sons and daughters. The missionaries of the cross are already numbered by thousands; and, with the single exception of Japan, we believe there is no considerable nation on earth where they have not obtained a footing. They have been eminently successful in Persia and Turkey; they are found in force on the plains of Bengal, and among the interior mountains, where the great rivers of India have their sources. The shores of China, so recently made accessible, are already dotted with their stations. They travel unmolested among pirates and robbers; they are domesticated with cannibals, and many populous islands have been redeemed from pagan idolatry and converted to God with a celerity which has outstripped faith itself, and satisfied Isaiah's glowing prediction of nations born in a day. We are already near the close of the first fifty years of this missionary century—of this age of missionary sacrifices and successes; and the Methodist Episcopal Church, second to none in numbers and resources, has yet to send its first missionary to the heathen world across the sea—has still to form its plans and settle preliminaries—has even to determine the doubtful question whether it will take any decided part in the conversion of the world from paganism. Multitudes of her members burn with a desire to have some part in overturning the idol temples of India and China; but not one of the six hundred and fifty thousand can consecrate himself or his property to the enter-

prise through any channel provided by his own denomination. Thousands, we believe, there are among us fully alive to the reproach and the guilt of this interminable delay. We know there are many with whom this flagrant dereliction, on the part of the church, of its highest duty, is habitually felt as a burden on the conscience, that disquiets their night watches, saddens their sacraments, and even dims their visions of heaven. They cannot divest themselves of anxiety at the thought of being *participes criminis*, in a grievous offense against Christ and the human race; and they would not meet their last account without an endeavor to make some atonement for delinquencies of such fearful magnitude. We protest earnestly, and in the sadness of our hearts, that this is no picture from the imagination, and we express our deliberate conviction that the time has come when the church *must act*. It is bound to provide some medium through which its members can give expression to their irrepressible convictions of duty toward the perishing heathen, or else frankly to announce to them that it does not propose to deviate from its present policy, and so leave their consciences free to contribute their personal and pecuniary aid through other denominations more alive to this class of Christian obligations. A few, at least, have already resorted to this method of satisfying their sense of duty to the heathen, after waiting in vain from year to year to see some movement in that direction by their own Missionary Society.

Assuming that the Methodist Episcopal Church is about to enter the field of missions for the evangelization of the heathen, we devote the few pages that remain to us to a hasty glance at the chief obstacles to be met with, and some of the conditions to be observed in the successful prosecution of such an enterprise. It has for some time been our settled opinion that a great, perhaps the greatest, hinderance that exists among us to the commencement of missionary operations, for the conversion of distant and pagan nations, is found in one of the best features of our economy, in its admirable adaptation and urgent tendency to home evangelization. It hence occurs that all the missionary zeal and resources of the church spontaneously flow, as they are powerfully drawn, into the one channel through which the itinerant system delights to expend its energies. Itinerancy is the controlling element of our economy, and it easily assimilates every enterprise to its own nature. Frontier missions and Indian missions insensibly and irresistibly grow into circuits, and even the mission to Africa becomes an itinerant conference, under the potent influence of a principle of which they are but the natural expression. It is

worthy of observation, that the Constitution of our Missionary Society fully recognizes, as all its operations have illustrated, this inherent partiality for home missions. It "is established for the express purpose of enabling the several annual conferences more effectually to extend their missionary labors throughout the United States and *elsewhere*." True to its fundamental principle, this institution has made "the United States" the almost exclusive theatre of its benevolent action, while the "*elsewhere*" has been so strictly construed as to exclude the vast heathen world from the sphere of its charities; and whenever the church has become restive under a consciousness of disobedience to the great commandment, "Go into all the world, and preach the gospel to every creature," an apology and an anodyne were at hand, in the fact that we have been eminently successful in our devotion to home missions—that Michigan, Illinois, and even Ohio, are only the matured fruits of our unparalleled missionary efforts and triumphs. It is important, as it is discouraging, to observe that this favoritism toward home missions, to the neglect of the heathen, was never more predominant than at the present time. Of this, the Report of 1846 exhibits but too ample proof. Let it be remembered, that at the time of writing this annual exposé, there was in the missionary treasury an unexpended surplus of some twenty thousand dollars, and that the society was free from debt. What new enterprise awakens the zeal of the grateful board with whom God and the church have dealt so liberally? Hear the Report:—"It is hoped, therefore, that instead of deviating from our former policy, even a larger appropriation will be made for this work (domestic missions) the ensuing year."—P. 96. Again,—"*It is confidently hoped that the present state of our funds, and the increasing demand for help in our domestic department, will induce the missionary committee to make a larger appropriation for the ensuing year than they felt themselves warranted to do for the past. Such a course, we have good reason to believe, will receive the sanction of the board.*"—P. 97.

We may confidently trust in the society for the fulfillment of these reasonable hopes; but what hope for the heathen in this full treasury? None at all. The Report admits, as all its predecessors have, that it is the sacred duty of the church to send them the gospel—admits her "criminality" if she remain inactive—that she will be "recreant" to "sacred trusts," "unworthy of her parentage," "false to her own pretensions"—admits that China and the world are now accessible, and informs us that a good supply of well-qualified young ministers "are anxiously waiting"



to be sent out on a mission to the heathen. But after all these admissions, and at the conclusion of several pages of argument and remonstrance, it announces, that "until some satisfactory assurances are given that the church will sustain such an enterprise, they [the board] must hesitate in giving it encouragement."—P. 13. It, however, "affords us [the board] great pleasure to state, that a plan has already been projected, which, if sustained, and efficiently carried out, will probably meet the case in hand."—P. 15. The plan is this:—Some persons have promised to pay one hundred dollars each for ten years for the support of a mission to China. It is hoped that thirty subscribers may be found who will pay three thousand dollars per annum for that period, and it is added:—"If this amount were found to be *not quite* sufficient, it might, nevertheless, warrant the undertaking."—P. 15. The whole may be summed up in a single sentence. The twenty thousand dollars surplus, together with all the money that can be raised in the usual way, will be devoted to the enlargement of the work at home, and for the support of existing missions; and if Methodists will enjoy the luxury of attempting to evangelize the heathen, they must enter into good recognizances to indemnify the board against losses in this deviation from its appropriate work. Profound as is our mortification at this virtual denial of its obligations to extend its labors to the heathen, it is deepened by the recollection that the appeals of this society for pecuniary aid are always based on a recognition of these claims; and we do not hesitate to declare our conviction that missionary money is usually contributed with a vague expectation that it is somehow to contribute to the evangelization of pagans. Every one who hears or reads missionary appeals, knows that the wants of these outcasts, and the sacred duty of the church to enlighten them, constitute the burden of their argument. Under the head of "modes of raising supplies," the Report before us advises to "place before our people, generally, the deeply affecting state of the heathen—their intense and bewildering darkness—their cruel and ferocious habits—their revolting idolatries—their gross and disgusting superstitions—and their fearfully imminent perils. This picture of heathen degradation must be made to stand out in bold relief—its deep, dark shades must be made to appear in all the radiance of well-authenticated facts."—P. 106. We may ask, Is a Missionary Society, which gets its income on the strength of such affecting statements, at liberty to overlook them in its appropriation? Will they refuse to devote three thousand dollars a year to the relief of wants, on account of which the larger por-

tion of their funds are contributed? For ourselves, we must declare that we do not see how money can be properly solicited on such grounds, unless some respect is to be paid to the obligation thus incurred.

These strictures are made with no intention to cast censure upon the society or any of its agents, who, we are perfectly confident, have conscientiously discharged what has seemed to be their duty; but for the sole purpose of exposing the inherent and hitherto insuperable repugnance of our existing missionary arrangements to the uncongenial work of evangelization in distant pagan lands. The system rejoices and triumphs in the home field, which, for twenty-seven years, has presented an antagonism to the foreign interest strong enough to overcome the anxious wishes of the church, and the honest purposes of the society; and so adapted is the machinery, by which it connects itself with every part of the land, to perpetuate this narrow favoritism, that an application for aid from the missionary funds, by any rising or waning society of five and twenty members, is likely to be urged upon the board with an advocacy earnest enough to drown the Macedonian cry of the five hundred millions of heathen who perish in their sins between the Indus and the Sea of Japan. Is it premature to conclude that we shall never do anything valuable in the evangelization of these nations without some new arrangements better suited to the purpose? With us, opinion has ripened into a settled conviction that we must have a distinct board of foreign missions, responsible to God and the church for the zealous, faithful prosecution of that one work, leaving to the present society the field which it has cultivated so long and so well. This division of labor could hardly fail of being highly beneficial to the home interest, while it would open to the church a new and effectual door for the development of its energies in doing good. A more important subject than this will not occupy the deliberations of the General Conference at its session in 1848; and we devoutly hope that no other questions or interests will be allowed to postpone or supplant it. Under a better system, the church would soon roll away her greatest reproach, and regain confidence in her own resources and counsels. We should no longer hear of doubtful, mortifying discussions about extra efforts to send out one or two young men, commissioned to represent the entire zeal of six hundred thousand Methodists for the salvation of five hundred millions of pagans. We doubt not that ten or twenty messengers of mercy might be dispatched in a single year, and that we should eventually, and very soon, assume our just proportion of the great

work which Christ has assigned to his church. When we consent to doubt this, we shall doubt the substantial piety of the denomination; for we heartily concur in the statement of Dr. Harris, that "to decline the missionary cause, or look coldly upon its progress, is to merit the execration of the world we are neglecting, and of the church we are refusing to assist."

The Report before us questions the steadiness of the church in the prosecution of missions to the heathen, and complains that it acts from impulse—and is too impatient of delays to be trusted in such enterprises. We submit, that the zeal and perseverance of the church have not been tested; and till the experiment shall have been fairly made, we will hope and believe better things of our Zion. Present some worthy opportunity for the manifestation of the missionary spirit in its highest function—trust God and the power of his grace in the hearts of his people—send forth twenty young men into the bosom of the pagan world, and lay upon the church's conscience the responsibility of sustaining, or of recalling them, or of leaving them to starve, and there will, there must be a response as deep and as incessant as her devotion to Christ. We repeat it, we have confidence in the sons of Wesley, who are of one spirit on either side of the Atlantic; but we earnestly deprecate the tantalizing, hardening processes by which our sympathies for the heathen have been evoked so often, while no way has been devised to give to this holy sentiment any appropriate sphere of manifestation. Propose to the church some intelligible enterprise, some worthy, well-defined field for the display of its activities—*give the church something to do*, and then if her Christianity proves mere impulse and vapor, let Ichabod be written on all her tabernacles. It will be worth more than all such an experiment will cost to know in season that ours is but a spurious form of Christianity, which has no part in the mission of Christ's church.

In favor of our proposal for the establishment of a separate board for conducting foreign missions, we may add, that such a change is recommended by the practice of every Christian denomination in this country. Ours, we believe, is the only attempt to concentrate under one administration the management of interests at once so distinct and so important. The example of the British societies is inapplicable to our circumstances, as they have comparatively little concern in domestic missionary operations.

If, in addition to this indispensable change, to which we are unable to perceive any reasonable ground of objection, we might borrow from our Canadian brethren an improvement that has



vastly increased their missionary resources, we should confidently expect to see the church of our choice enter upon this long-neglected field of Christian duty with brightening prospects and fresh impulses, and under a system well adapted to foreign, no less than to home, evangelization. Every presiding elder in the Canada Conference is charged with the care of the missionary interest in his district; and it is made his duty, in concert with the churches, to organize missionary societies, and provide for the collection of funds, and to hold annually, and in all suitable places, missionary meetings, for which he has authority to detail the preachers at his discretion, providing, mean time, for their pulpits by the aid of local preachers, or otherwise. The introduction of such a feature into our missionary system—of such an element of power, of efficiency, and *order*—could not fail of producing the most important results. It would diffuse missionary spirit and activity throughout the entire connection, and, at the same time, strongly tend to combine more closely the different sections of the church under a common system, and for the prosecution of common enterprises—objects of the highest value, which are often counteracted, especially so, we think, in the missionary work, by the subdivision of the church into so many conferences, each the centre of a distinct sphere of operation, and liable, therefore, to fall under the influence of sectional interests and views. The change proposed would unquestionably impose new and onerous duties on the presiding elder, who would need to be a man of bodily and mental vigor, as well as of great industry and zeal; but the office would, we think, find its compensation for the additional burden in its vastly increased usefulness and respectability. Of this modification, as of the first proposed, we are ready to say that we can perceive no good reason against its adoption. It would harmonize perfectly with our itinerant economy. It would be a glorious recognition of the importance of the missionary work, of its identity with Christianity itself. It would make of our denomination, in fact, what it has ever claimed to be, and what it confessedly is for all the purposes of domestic evangelization, an essentially missionary church.

To the changes here proposed, and to all attempts to adapt our arrangements more fully to meet the exigences of missionary efforts among distant pagan nations, we are sorry to know that there exists, with a few excellent men, an objection which is not met by any of the arguments and explanations here adduced. They see in the admirable adaptations of our itinerant system to home evangelization, and not less in the unskillful movements of the church

in foreign enterprises, a providential intimation that we are not called to engage in the distant field of labor. We are not about to enter upon a formal refutation of this opinion, which is confessedly in conflict with the nearly universal sentiment of the denomination, as well as with that of the entire Christian church. We have referred to this objection for the purpose of throwing out an idea which we conscientiously entertain. We believe that in the present state of piety among us, and in any state of piety that can co-exist with a neglect of evangelizing efforts for the conversion of the heathen, little or no advantage can accrue from any great increase of our expenditure of money and labor on home operations. Let us suppose each annual conference to be able to send out and support a hundred additional preachers ;—what reason should we have to expect any appreciable increase of numbers or piety from their labors, without some new endowment of heavenly power and grace? We might expect just the reverse of this by the subdivision of responsibilities already but too feebly felt, and the more leisurely performance of a work which is effectual only where it is done with “all the might.” In truth, the offers of salvation have already been borne around and around throughout the great mass of our home population, and pressed upon the individual conscience with whatever force our love to Christ, and the souls purchased with his blood, is able to exert, aided by all the divine assistance which is wont to be conceded to such a standard of piety as now prevails among us. There is work to be done, we admit, everywhere, and especially in new and distant settlements ; but it is vain to hope that a more thorough and comprehensive evangelization can be generally attained without influences from on high, not to be expected by any church that in this day of light and urgent convictions shall continue to treat with neglect the Saviour’s last great commandment. History and observation are at hand to confirm these conclusions. What a revolution has taken place in several of our American churches since they engaged earnestly in the evangelization of the heathen ! What new efficiency ! What unwonted activity ! What pecuniary sacrifices ! What new life and energy in the laity ! Tahiti and Ceylon are evidently reacting upon Boston and New-York. It was probably necessary that Christian benevolence should contemplate the worth and the degradation of blood-bought souls in the presence of false gods and abominable rites, ere it could acquire momentum sufficient to force its purifying tide along neglected lanes and wretched habitations at its own doors, so long forgotten or spurned by its sympathies. All the eminently missionary churches are now receiving into their own bosoms an

ample recompense for their outlays. Every agent in the foreign field is represented at home by half a dozen colporteurs, tract distributors, and domiciliary visitors, while an unexampled baptism of zeal and power has transformed all of God's people into prophets. And this is just such a result as we might expect from missionary efforts under our Christian economy, for they eminently fulfill the two great commandments on which hang all the law and the prophets—love to God and to man, loyalty to Christ and sympathy for souls.

While the genius of the gospel concurs with experience in thus pointing to the missionary field as that on which are to be won the spiritual discipline and gracious resources indispensable as instruments for a more general and searching evangelization at home, the example of the apostles throws contempt on that theory of Christian benevolence which refuses to put forth an effort to save remote nations, so long as there is so much sin and impenitence in our own. Had this been the gauge of their zeal and charity, the first disciples would never have crossed the boundaries of Judea, not one in a hundred of whose inhabitants were converted when the gospel was carried into remote idolatrous lands. The Holy Spirit dictated a very different policy to those who implicitly followed its guidance, and we find them passing rapidly from country to country, erecting the standard of the gospel in all the high places of the earth—in the great centres of intelligence and power, of wealth and trade,—in Rome, in Athens, in Corinth, in Philippi, in Antioch, in Damascus.

In emulation of such authoritative examples, and with some measure of the impartiality of Him who is no respecter of persons, ought the Christian church in all its branches to hasten the movements of its benevolence, till every nation under heaven shall have its day of merciful visitation. Though thousands and millions at home shall continue to "judge themselves unworthy of everlasting life," let them still turn to the heathen, for so hath the Lord commanded us, saying, "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

Our task will be completed when we have added a brief paragraph upon the means, pecuniary and personal, likely to be at the disposal of the church for the performance of its high duty to the pagan world. In regard to the former, the income of the Missionary Society for the last year exceeded the expenditure necessary under the existing scale of its operations by twenty thousand dollars; and yet the whole amount divided by the number of our church members gives a quotient of less than fourteen cents. To doubt the



willingness of the denomination to quadruple that insignificant average, under any system of finance and administration that shall commend itself to the intelligence and the conscience of the great body of our people, would be a grievous reflection upon their piety, in which it is at least premature to indulge. It is a fact well known that the vast majority of Methodists contribute nothing to missions, and that no earnest, systematic endeavor is made to interest them in the enterprise; while those who actually give, do it in amounts which, if equaled by the mass of their brethren, would swell the society's revenue to hundreds of thousands. Now, in forming our estimate of what may be accomplished in the department of funds, we are entitled to reckon on American Methodists as a Christian people, and on the great body of the preachers as men of God, and *we know* that under a system of applications at once energetic and comprehensive—under any system not greatly defective—carried to the doors and consciences of a pious people by a zealous, laborious, evangelical ministry, results may be reached far more satisfactory than any which we have hitherto ventured to propose. What has been done by others *can* be done by us; and it is an historical fact that much more than we have suggested as attainable by the Methodist Church, is from year to year accomplished by the Wesleyans in England, and in Canada; and by Presbyterians, Congregationalists, and Episcopalians, in this country. What we have said of money may, with some change of terms, be said of men—the actual supply does, to an extent at once painful and embarrassing, exceed the demand. While the board speaks doubtfully of sending two or three missionaries to the heathen, five times that number of unexceptionable, well-qualified young men are competitors for the post of honor. Well does the Report warn the church of its “fearful responsibility,” in restraining the grace of God, which urges so many of her devoted sons into the missionary field. We trust that this gratifying fact will remove an apprehension which we believe has hitherto silently operated to deter many excellent men from lending a cordial support to foreign missions. It has been apparent to them that a good degree of literary preparation would be indispensable in preachers set apart to a work for which new languages must be acquired, and where strange forms of blended religions and philosophical error must be combated by a higher science, as well as a purer theology; and they have not seen how this manifest urgent want could be satisfied without some infringement on what they deem the true Scriptural method of ministerial training. As if to remove this practical objection from all sincere minds, God has been

pleased to awaken these convictions of duty in regard to going to the heathen, especially, if not exclusively, in young men already possessed of competent intellectual advantages; and His faithfulness is pledged, in answer to the prayers of his people, to pour out his Spirit more and more upon this large and growing class of young preachers. Should the church, however, in the prosecution of this great work, be ultimately called upon to make special provision for the training of its missionaries, this can never be deemed a good reason for withholding obedience to the great commandment, "Go ye into all the world, and preach the gospel to every creature." In the primitive church the missionary was miraculously endowed with a knowledge of the language in which he was called to preach the unsearchable riches of Christ. Now the indispensable qualification must be reached by providential, not by miraculous, means; and the toilsome season of preparation, whether spent on the shores of China, or at home, has become one of the conditions under which the missionary and the church, whose messenger and agent he is, must be content to offer an acceptable sacrifice to the Saviour of the world.

While, then, we gratefully accept the facilities so opportunely presented for an immediate entrance upon this long-deferred enterprise, we ought ever to hold ourselves ready to follow the leadings of Providence in all arrangements for the maintenance and future enlargement of the work. That the instruments hereafter to be provided, like those who now voluntarily offer themselves to the board, must be *young* men, we may thus early conclude without trespassing upon the prophetic function, or giving a too hasty interpretation to the intimations already vouchsafed to us. Young men alone can learn and *speak* a foreign language with facility. This consideration of itself conclusively determines the question. In all ordinary cases it will require twice or thrice the time for a man of forty years of age to learn a difficult language, which, after all, he will never use effectively, that will suffice for one of twenty-two or twenty-five, to obtain good facility both in writing and speaking it. In addition to this, young men alone adapt themselves to new climates, and habits, and new states of society, with little risk and inconvenience, and with the utmost readiness and tact. We have felt some surprise at hearing the question raised, whether the church can trust young men in a work so responsible as the establishment and superintendence of a foreign mission. The history of, we believe, every successful enterprise of this sort answers in the affirmative; for no church, that we are aware of, has thought it wise to deprive the home work of the

influence and counsels of middle-aged and aged ministers, in order to employ them in distant fields of labor, for which they are not qualified, and can by no effort become so. It occurs to us that the Methodist Church ought to be the last to withhold confidence from her young men, whether for this or any other department of usefulness. From the day when Methodism was first planted on our shores, young men have been its pioneers in every enterprise involving toil or sacrifice. The same thing has been exemplified both in the west and the east; and the venerable fathers who still remain to counsel and bless us, gained their greenest laurels in their youth. Providential circumstances thrust them into the most trying and responsible positions, at an age when the fullest development of bodily, as well as mental power was favored and hastened by the magnitude of the trusts confided to them. Francis Asbury was only twenty-seven years of age when Mr. Wesley appointed him "general assistant," and "constituted him the head of all the preachers and societies in America, with power to station the preachers," &c., under his own direction. Mr. Asbury, it is readily conceded, was an extraordinary man, but his example, nevertheless, illustrates a general principle; and if he, at so early an age, proved himself eminently qualified for duties and trusts so difficult and responsible, may not young ministers of the present day, selected for their piety and discretion, and always acting under the instructions of the board, be safely trusted to take care of themselves during the incipient stages of a mission, while they must be chiefly employed in learning a new language, and afterward, and with the lights of growing experience and years, to take care of the work in which they are expected to be, under divine guidance, the sole efficient instruments? We should not dwell upon a question which appears to us so very free from difficulty, but for the fact that the want of suitable men of mature experience and established ministerial reputation, to go out as superintendents of the enterprise, is believed to constitute no slight obstacle to the early establishment of missions to the heathen. We verily believe that this maturity of years and ministerial experience will be found to constitute a precise *unsuitableness* for the strange field of labor. Shall the middle-aged or veteran preacher be sent forth with his youthful coadjutors, attended probably by a numerous family, to swell the expense of the enterprise? He cannot learn the language, or not till the advance of years shall have robbed him of opportunities to use his new acquisition with the greatest benefit to the cause. Shall he follow at the close of the period which must be devoted to preliminary measures, that he may superintend



the active evangelizing operations? He can only act upon the knowledge gained by his predecessors in the field. He must inevitably be superintended by them, or only embarrass and mar plans which they alone are competent to form.

Long as this article is, its limits have compelled us to exclude several topics, and many reflections and suggestions, which it was our anxious wish to present. To the large class of our readers, who think silence should be observed in regard to deficiencies and errors such as we have dwelt upon, we submit in all humility that, in our opinion, great harm has already been done by the want of the disclosures which the Report under review contains; and that it is a first principle with us to trust unreservedly the candor and discretion of the church, in all that concerns the church's interests and responsibilities. To this and all other objections we offer as our final reply, that we have been led into the train of remark which terminates with the present sentence, by a sense of duty as clear and constraining as any to which we ever yielded a reluctant obedience.

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ART. VII.—*The Life and Correspondence of John Foster: edited by J. E. Ryland. With Notices of Mr. Foster as a Preacher and a Companion.* By JOHN SHEPPARD, Author of "Thoughts on Devotion," &c. In two vols., 8vo., pp. 306, 385. New-York: Wiley & Putnam. 1846.

JOHN FOSTER was a man of great and extraordinary qualities. His "Essays" are among the most masterly productions in the English language. They have made a deep and indelible impression upon the age, and given immortality to the author's name. That a man who lived so long, and was so extensively known and admired, should have left behind him a multitude of letters and private documents which would illustrate his character, is what might be expected, and their publication would naturally excite deep interest.

The present work is almost wholly composed of Foster's productions. The editor gives us a rapid sketch of the life and labors of his subject; but even in this he weaves in passages from his letters and other documents in great abundance: so that there is scarcely a page that is not adorned by the scintillations of his genius. It is rare, indeed, that the letters of a shining character, written to his intimate friends, serve to elevate their author

in public estimation. There are many sad evidences of the truth of this remark in the numerous biographies which are extant. By this means a multitude of things freely and carelessly written, which their authors never intended for the public eye, are handed over to posterity as part and parcel of the evidence upon which a correct judgment is to be formed of their spirit, talents, and character. All this would be right, if the world is entitled to an acquaintance with the secret workings of men's minds, and to gaze upon the sanctuary of their private communings with their intimate friends. This is a question upon which we have strong doubts: for it is rarely the case that the world, for generations after a man has been dead, is competent to judge correctly of his private and confidential communications. They are generally made upon the assumption of a state of mind, and a knowledge of facts, upon the part of those to whom they are addressed, which are peculiar to them as individuals, and consequently cannot, with perhaps a few rare exceptions, be transmitted to others, even those who live in their own times; and much less to such as shall live generations afterward.

There are several of Foster's letters to his confidential friends which we regret to see. We should infinitely prefer to have known him only through his published works, illustrated by such private letters and papers as breathe the same spirit and speak the same language, to the vexation of a labored effort to reconcile *John Foster the essayist* with *John Foster the correspondent*.

We are aware it may be urged that impartial history requires that everything which is tangible, that goes to illustrate a man's character, should be brought out. And we confess there is force in the plea, and it would be perfectly conclusive, provided we could have his own explanations and qualifications, just as he would have made them if he had been writing for the gaze of the world. In his private communications he supposes these explanations and qualifications to be unnecessary; but if he had imagined himself in communication with millions of minds, extending down through countless ages, he would have judged them indispensable; or, possibly, would have withheld altogether the matter, which, if published to the world, would require them.

We have been led into this train of reflections by the perusal of the work now before us; though the matter which we deem exceptionable occupies comparatively but a small space. The letters, as a whole, rank among the most spirited and instructive compositions of the class. The exceptions are like spots upon the sun; and we confess we are grieved to see them. Indeed, we most

heartily wish, as we have no doubt the author *now* does, that they were annihilated. But before we proceed to particulars, we must give our readers a brief sketch of Mr. Foster.

*John Foster* was born Sept. 17, 1770, of poor, industrious, honest, and pious parents, in the parish of Halifax, between Wainsgate and Hebden-bridge, England. He says of himself, that "when not twelve years old he had a painful sense of an awkward but entire individuality." In his youth his manners and his observations upon men and things were such that he was characterized by his neighbors as "old-fashioned." His early years were spent in weaving coarse fabrics,—a business for which he had no relish, and in which he manifested little skill. He was retiring and studious. His biographer says: "While residing with his parents he studied closely, but irregularly; he would often shut himself up in the barn for a considerable time, and then come out and weave for two or three hours, 'working,' as an eye-witness expressed it, 'like a horse.'" In his eighteenth year he became a member of the Baptist Church. He commenced his studies under Dr. Fawcett at Brearley Hall, and after about three years was admitted into the Baptist college, Bristol, where, it seems, he remained only about one year. In 1792 he entered upon his first engagement as a preacher in Newcastle-upon-Tyne. Here his success was small, and he only remained about three months. Next he engaged "to a Baptist society, meeting in Swift's Alley, Dublin." Here he remained but about a year. He next undertook school-keeping, taking charge of a classical school in Dublin. But he says: "The success did not encourage me to prosecute it more than eight or nine months." In 1797 he "was invited to become the minister of a General Baptist Church at Chichester." He remained there about two years and a half, and applied himself with greater earnestness than at any former period to his ministerial duties;—usually preaching three times on the Sunday, and in various ways striving to promote the piety and general improvement of the congregation." After this he spent one year "with Mr. Hughes at Battersea;" and "in 1800 he removed to the village of Downend, five miles from Bristol, where he preached regularly at a small chapel erected by Dr. Caleb Evans." After he "had resided about four years at Downend, in consequence chiefly of the high testimony borne to his character and abilities by Mr. Hall, he was invited to become the minister of a congregation, meeting in Shepard's Barton, Frome." "It was during his residence at Frome that the 'Essays,' by which Foster attained his great celebrity, were published." Mr. Foster held the office of pastor at Frome a little



more than two years, when he became a regular contributor to the *Eclectic Review*; and henceforward gave himself almost entirely to literary pursuits. The occasion of Foster's giving up his pastoral charge at Frome was a disease in the throat, which was much aggravated by public speaking. In 1808 Mr. Foster married. In relation to this event he remarks:—

“We are thoroughly well acquainted with each other's character, tastes, and habits; and both of us believe there is a singular, even an extraordinary, degree of mutual adaptation, in all our views, feelings, and wishes. Perhaps I might have mentioned that my dear friend is about six years younger than myself. Two months hence I shall be thirty-seven years of age. . . . Our acquaintance has now been as much as seven years, and our avowed connection about five. I regret that the union has been, though unavoidably, deferred to so advanced a period of life, but I never wish I had been married very young. My general health is very good. The state of my eyes is not worse, nor the complaint which has compelled me to desist from preaching.”—Vol. i, p. 192.

After his marriage he settled at Bourton; and though when he relinquished his pastoral duties at Frome, he supposed his labors as a Christian minister had closed, yet, “within little more than a year after his marriage, the morbid affection in his throat had so far diminished as to allow of his once more speaking in public.” He seems for about nine years to have preached whenever an opening occurred, in all sorts of places: for he says in relation to this period, “I am become accustomed to pulpits, desks, stools, blocks, and all sorts of pedestal elevations.” “Toward the close of 1817 Mr. Foster left Bourton, and became once more a resident and a stated preacher at Downend;” but “scarcely six months had elapsed when the failure of his efforts was so evident, that he could not hesitate on the propriety of relinquishing the situation.” His “mode of exhibiting religious subjects” did not meet the taste of the people, and he was not much disposed to change it: for he says,—“I cannot feel the duty of making a laborious effort to change my manner for the sake of attracting persons, to whom, after all, it would be less attractive than the crudest exhibitions at the Methodist meeting.” Dry, hard, intellectual essays, in the shape of sermons, without evangelical life or fire, never were and never will be “attractive” to people who feel that they have souls to be saved.

In 1821 Foster removed from Downend to Stapleton, within three miles of Bristol. In the following year he complied with the solicitations of his friends in Bristol to deliver a lecture once a fortnight at Broadmead chapel. These lectures he continued until

Robert Hall's settlement in Bristol, in 1825; when, out of deference to this prince of Christian orators, he discontinued them. He continued his residence at Stapleton until his death, which occurred Oct. 15, 1843.

Foster, as a *thinker*, was slow but profound and majestic in his evolutions. His mind was of a peculiar mold. No theme was too deep and mysterious for his adventurous and powerful genius. He seems even to prefer dwelling upon inscrutable mysteries. His disappointments in endeavoring to perforate the veil which separates between the present and the future world did not discourage his repeated efforts; and he often seems uneasy under the restraints which the wisdom of God has laid upon the mind of man in his best estate.

He was a careful and critical observer of nature. In his rambles in the field he was constantly storing his mind with minute facts, which served him as illustrations in the consideration of the laws of the universe. The following passage from his Journal shows how minutely and accurately he analyzed the most trivial matters:—

“Observed a long time, through a small opening in a completely built and closed shed, a cow and calf. The cow advanced her head to the opening to observe *me* too. We looked at each other's face, at a very short distance, a long time, and I indulged in a kind of wondering about the nature of our mutual consciousness and thought of each other. (By the way, the mutual recognition of beings of any order is a very strange and mysterious thing.) I observed the great difference between the degree of intelligence expressed in the eyes and looks of the cow, and in those of the calf. Yet vastly less difference than between the looks of a *human* infant and a mature person.

“Observed the beautiful appearance of the numerous shining flexures or wrinkles on the neck and shoulders of the cow. Noticed, also, an exquisite beautiful cerulean appearance within the eyes of the calf, in the half-darkness (more than half) of the shed.

“Observed that the cow's *attention* was much more *excited*, (even when the calf did look at me,) and much longer fixed and continued, than that of the calf.”—Vol. i, p. 235.

In the same manner he remarked upon rocks and hills, plants and flowers. The “butter-cup” was with him an object of as absorbing interest as a kingdom was to Napoleon. He had a strange sympathy for flowers—seldom plucking them, not being willing to hasten the period of their glory.

As a *writer*, Foster was copious, nervous, and majestic, though not remarkable for beauty or correctness. The following critique upon the style of his “Essays,” by Robert Hall, is measurably

applicable to all his writings ; but the faults noted are less frequent in his correspondence than in his other compositions.

"We are far, however, from recommending these volumes as faultless. Mr. Foster's work is rather an example of the power of genius than a specimen of finished composition : it lies open in many points to the censure of those minor critics who, by the observation of a few technical rules, may easily avoid its faults without reaching one of its beauties. The author has paid too little attention to the construction of his sentences. They are for the most part too long, sometimes involved in perplexity, and often loaded with redundances. They have too much of the looseness of a harangue and too little of the compact elegance of regular composition. An occasional obscurity pervades some parts of the work. The mind of the writer seems at times to struggle with conceptions too mighty for his grasp, and to present confused masses, rather than distinct delineations of thought. This, however, is to be imputed to the originality, not the weakness of his powers. The scale on which he thinks is so vast, and the excursions of his imagination are so extended, that they frequently carry him into the most unbeaten track, and among objects where a ray of light glances in an angle only, without diffusing itself over the whole. On ordinary topics his conceptions are luminous in the highest degree. He places the idea which he wishes to present in such a flood of light, that it is not merely visible itself, but it seems to illumine all around it. He paints metaphysics, and has the happy art of arraying what in other hands would appear cold and comfortless abstractions, in the warmest colors of fancy. Without the least affectation of frivolous ornaments, without quitting his argument in pursuit of imagery, his imagination becomes the perfect handmaid of his reason, ready at every moment to spread her canvass and present her pencil."—*Hall's Works*, pp. 247-8.

As a *politician*—for he, from principle, meddled with the affairs of the state—he was a rigid dissenter and a democrat. Early in life he imbibed a profound horror of "religious establishments," which with advancing years grew into a passion as obstinate and relentless as death. The state of Ireland, the condition of the poor in the manufacturing districts, the extravagance of the nobility, and their cold indifference to the sufferings of the operatives, raised his ire to a fearful pitch. His scorching sarcasms upon the English clergy and gentry are now made public, and will haunt those classes like ghosts of darkness. Even "the evangelicals" do not escape his terrible inflictions. He gloried much in the act of "Catholic Emancipation," but lived long enough to see



that it strengthened Romanism in England without diminishing the power of the privileged orders, or affording a morsel of bread to the poor. His three numbers on "The Ballot," addressed "to the editor of the Morning Chronicle," are powerful, and, doubtless, truthful, exhibitions of the corruptions of the elections. They show most conclusively the impossibility of maintaining popular rights against a moneyed aristocracy. He declares it a notorious fact that "it was absolutely impossible to obtain an honest election," and quotes with approbation the language of one who said, "The Reform Bill is not worth five farthings here, so inveterate, so despotic an ascendancy has the tory corporation, combined with the high-church, acquired over the interests and fears of the inhabitants."—See *Letters*, vol. ii, pp. 178–190.

As a *Christian*, Foster does not appear to have been deeply experienced. The subject of religion pervades his correspondence: but his explanations, his reasonings, his doubtings, his gloomy retrospects and anticipations, indicate a want of deep communion with God, and assurance of his own acceptance. He seems to have reached little beyond the experience described in the seventh of Romans—the mere legal state of an awakened conscience. The triumphant language with which the next chapter opens reflected no light upon his vision. He never seems to have been rid of a *sore conscience*—never to have escaped a sense of condemnation.

His life was serious, and his deportment always consistent with the proprieties of the Christian character. But his *faith* was *weak*. He resolved to keep God's holy law—he failed—he condemned himself in unmeasured terms, and resolved again—again he failed. He talked and reasoned like a philosopher of *faith*—of the atonement—and declared that here was his only hope, and yet how to *believe* so as to make the atonement available for present deliverance from spiritual bondage he never fully learned. He was like a giant in prison, looking up and around for some way of escape,—believing that there is some way, and often hoping to find it—ever and anon dashing against the terrible barriers by which he is encircled, but making no sensible impression upon them, and hearing no voice but the echo of his own sighs and groans. "At some moments of life," says he, "the world, mankind, religion, and eternity, appear to me like one vast scene of tremendous confusion, stretching before me far away, and closed in shades of the most awful darkness;—a darkness which only the most powerful splendors of Deity can illumine, and which appears as if they never had yet *illumined* it." A confiding and commanding *faith* would have "illumined" and gilded with glory this "vast scene

of tremendous confusion." The faith of Fletcher or Mrs. Rogers would have totally changed the aspect of Foster's whole field of vision. But we must pass.

As a *preacher*, Mr. Foster fell far below the grade which the world had reason to expect and demand of one of his talents. We should judge, from all we can gather, that his thoughts were too profound, his style too massive, and his discourses, in general, not sufficiently hortatory and evangelical for the wants of the age. "Methodism"—a thing which he castigates and caricatures so dreadfully in his letters to his friend, Mr. Hill—had made too deep and wide an impression about Bristol for the popularity of such dry, hard essays as Foster dealt out to his congregations.

It will have been noticed in the sketch which we have given of his life, that he never remained long in connection with any one congregation. And in some instances he was so conscious of a total failure, that he resigned his place after an experiment of a few months only. The whole history of his ministry seems to exhibit the absence of a conviction of being "moved by the Holy Ghost" to take upon him the sacred office. In one of his letters he says, "While in Dublin I preached not once during the whole year." He discarded the Scriptural authority of "ordination," and held that ministers ought to have "some other sources of emolument than the precarious one of their ministerial employment." This was the result of *his* experience. And, doubtless, if he had not had "some other sources of emolument than the precarious one of his ministerial employment," with all his transcendent endowments, he must have starved. But Foster might have been asked what other "source of emolument" Robert Hall wanted besides that which arose from his "ministerial employment." It will not always do for a man to measure others by himself. Foster's sermons, doubtless, had extraordinary merit, but they were over the heads of the great mass of the people. A man might as well talk Greek to the people, as to talk English that they do not understand, or that they cannot feel.

As a *pastor*, we scarcely know what Mr. Foster did. But we have too much evidence as to what he did *not* do. Though he was a Baptist he *never administered the ordinances*. His views of "church institutions" were exceedingly radical and most dangerous, as will be seen from the following:—

"The wish he avowed 'to have a chapel of his own, without even the existence of what is called a church,' was not a transitory ebullition of juvenile sentiment. At a much later period, on the occasion of a violent dissension between two religious societies, which came under

his immediate notice, he speaks of 'obtaining plenty of confirmation, if he had needed it, of his old opinion, that churches are useless and mischievous institutions, and the sooner they are dissolved the better.'—Vol. i, p. 41.

To this, his friend Mr. Hughes very pertinently replied:—

"I think your conclusion strange. To be sure, if there were no churches, there would be no ecclesiastical squabbles; and, it may be added, if there were no states, there would be no civil broils; and if there were no vegetable productions, there would be no deadly nightshade; and if there were no water, no one would be drowned; and if there were no fire, no one would be consumed; and if there were no victuals, no one would be choked. Church-framers may egregiously err; but when you scout the whole tribe, and all their works, tell us how we ought to proceed; make out a strong case, and say at least that the way you would substitute would be free from the objections that cling to the old ways, and would secure greater advantages."—Ib. i, pp. 41, 42.

As a *theologian*, Mr. Foster was still more faulty than in any other respect. He early expressed a desire to become "a preacher in an Arian congregation;" but subsequently declared, that, "as to the doctrine of the divinity of Christ, I do not deny that I had once some degree of doubt, but not such a degree even as to carry me anything near the adoption of an opposite or different opinion." In the year 1800 he says:—

"My opinions are in substance decisively Calvinistic. I am firmly convinced, for instance, of the doctrines of original sin, predestination, imputed righteousness, the necessity of the Holy Spirit's operation to convert the mind, final perseverance, &c."—Vol. i, p. 84.

How far he carried his notions of "predestination" will be seen in the following statement of them:—

"My melancholy musings on the state of the world have been much consoled by the famous maxim, 'Whatever is, is right.' Yes, I believe that the whole system taken together is the best possible—is absolutely good: and that all the evil that ever has taken place, or that now prevails, was strictly necessary to that ultimate good which the Father of all intends. Believing that he has in view an *end* infinitely and perfectly good, I must believe that all things which take place among his creatures are means, proceeding in an undeviating line toward that end, and that, in decreeing the end, he decreed also the means. As nothing can take place beyond the sphere of his power, nothing can take place against his will: therefore the evils, the wickedness of mankind, are not against his sovereign will."—Vol. i, p. 62.

It is no wonder that with such views of *predestination*, Foster embraced the fatal error of *Universalism*. Early in life he de-



clared that he had "discarded the doctrine of eternal punishments," asserting at the same time that he could "avow no opinion on the peculiar points of Calvinism." We have long believed that the strong views of predestination maintained by Calvin and Edwards naturally run into Universalism. But it would seem from all we can find, that Foster became settled in the doctrine of universal salvation before he had become fully established in the doctrines of Calvinism. His course of progression is the reverse of that which is the ordinary one. Instead of first making his stand-point the position that God has foreordained, and brings to pass, all events, and the legitimate result that "whatever is, is right;"—and from this position inferring that God cannot, consistently with his attributes, eternally punish any of his rational creatures for doing "his sovereign will;"—he first "discarded the doctrine of eternal punishments," and then proceeded to settle the basis of his skepticism. It matters not whether the mind begin with the premises and go on to the conclusion, or, *vice versa*, commence with the conclusion and work back to the premises; since it is the relation of the two which constitutes the important point. It was by the latter process that the two dogmas, of universal divine decrees and efficiency, and of universal salvation, met in the irregular but powerful mind of Foster. In his "Letter to a Young Minister," dated "Sept. 24, 1841," he urges his views on this point, for this reason among others, that "no man can become good in the Christian sense, can become fit for a holy and happy place hereafter, but by this operation [special operation of grace] *ab extra*"—and that "this is arbitrary and discriminative on the part of the sovereign Agent, and independent of the will of man." Again, in his letter to Dr. Harris, he says,—

"How self-evident the proposition, that if the sovereign Arbiter had *intended* the salvation of the race, it must have been accomplished!" —Vol. ii, p. 291.

Mr. Foster fell into these vagaries by reversing the natural order of things. Instead of going to the Bible for his theology, and then making his philosophy bow to divine authority, his philosophy takes the lead. He makes out by "moral reasoning" what is truth, and then concludes that it must be in some way consistent with what God has revealed, but leaves that matter to those who are willing to endure the toil of a philological investigation of the language of the Bible. He says,—

"I acknowledge myself *not* convinced of the orthodox doctrine. If asked *why* not? I should have little to say in the way of criticism,

of implications found or sought in what may be called incidental expressions of Scripture, or of the passages dubiously cited in favor of final, universal restitution. It is the moral argument, as it may be named, that presses irresistibly on my mind—that which comes in the stupendous idea of eternity.”—Vol. ii, p. 263.

Was ever a great mind so palpably at fault in its processes? He does not ask “what saith the Scriptures,” but what is the result of “the moral argument.”

We should exceedingly like to examine at length this “moral argument,” but our space will not allow. We also intended to present many fine specimens of elevated thought and sentiment, which we had marked for the purpose; but for the same reason we must omit them. In conclusion, we must say we have seldom read a book with such mingled emotions of pleasure and pain. Of course the reader will by this time conclude that we are prepared to recommend the work with reserve. This is true. It is a pot of most excellent “ointment,” but the “dead flies” in it well nigh give the whole an offensive odor.

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#### ART. VIII.—CRITICAL NOTICES.

1. *Witness of the Spirit: a Treatise on the Evidence of the Believer's Adoption.* By DANIEL WALTON. 18mo., pp. 228. New-York: Lane & Tippet.

THE author of this work is a distinguished minister of the Wesleyan connection. The subject is one of great importance, and yet one upon which evangelical Christians still differ in opinion. The author brings to his aid, in its discussion, candor, ingenuousness, acuteness, and learning. He rests his argument upon the word of God; but in its illustration he draws upon the experience and observations of wise and pious men. We see in a contemporary Review, a work upon this subject noticed, which professes to show that the doctrine, “as taught by the Rev. John Wesley,” is “unscriptural, false, fanatical, and of mischievous tendency.” And the reviewer thinks this work is wanted to correct “a very mischievous error, and to open the eyes of the Christian public to the leaven of fanaticism which entered into the original composition of Methodism, and which,” he seriously thinks, “it is to be feared is by no means purged out.”

We will send a copy of Mr. Walton's work to our brother; and we hope he will look a little further into the subject before he gives up the Methodists as incurable fanatics. The doctrine has been maintained by many learned and pious Calvinists, as all who are read in the theology of the Puritans, of Old and New England, very well know. Every Methodist family especially should have this little book.

2. *Resurrection of the Dead: a Vindication of the literal Resurrection of the human Body; in Opposition to the Work of Professor Bush.* By CALVIN KINGSLEY. 18mo., pp. 159. New-York: Lane & Tippet.

THE doctrine of the resurrection from the dead has ever been regarded, by orthodox Christians, as a doctrine of the Bible, and as vital to Christianity. Infidels and semi-infidels have always denied it as wholly “incredible.” Some, who repudiate both the above characters, have fallen into their modes of reasoning upon the subject with much apparent honesty. Among these Professor Bush has lately become enrolled. His book upon the subject has done much harm, and is likely to

do much more. The answer by Professor Kingsley, of Allegany College, is an admirable specimen of fair, manly argument; and, we hesitate not to say, a complete refutation of the learned effort which Professor Bush has put forth to bring into doubt and discredit a plain doctrine of God's holy and blessed word. We need not attempt to analyze this work, as its size, and the intrinsic importance of the subject of which it treats, will suggest to all who see this notice the importance of procuring and reading it for themselves. We have seldom read an argument upon any theological subject with which we have been so entirely pleased. Let every family wishing to preserve the purity and simplicity of the Christian faith free from the admixture of a vain philosophy, immediately procure this little volume, and keep it constantly at hand.

3. *A General History of the World, briefly sketched, upon Scriptural Principles.* By the Rev. C. Barth, D. D. 12mo., pp. 374. New-York: Lane & Tippet.

THE following, from the editor's preface, will give the reader a correct view of the character and importance of this work:—"This work is a brief universal history, sketched upon Scriptural principles. It was written by the Rev. Dr. Barth, of Wirtemberg, in the German language, and translated into English by Rev. R. F. Walker, A. M., for the use of the Religious Tract Society of London. By that institution the work has been extensively circulated in Great Britain, and even published in other languages.

"The want of such a book has been felt in this country, and we take pleasure in offering to the public a carefully revised edition.

"It is designed to serve two important purposes connected with the reading and study of history. 1. It will answer for beginners, as a useful introduction to more detailed and voluminous works. 2. It will scarcely be found less valuable as a summary of historical events, to which the extensive reader of history may resort for a review of his studies, and for a well-digested analysis of the leading events which have transpired in our world.

"The importance of historical knowledge is universally admitted, and the time has come when we may reasonably expect it to be more extensively cultivated among sabbath-school scholars and teachers. To contribute to this end is the special object of the present issue, while it will be found equally valuable for every other appropriate use."

4. *Incidental Benefits of Denominational Divisions; an Argument for Christian Union.* By B. P. AYDELOTT, D. D. 18mo., pp. 135. Cincinnati: 1846.

THIS is a work for the times. A portion of its title would seem to promise "an argument" *against* "Christian union;" but the scope of the author, as the whole title-page taken together intimates, is directly the reverse. The author admits the differences of the church to be in themselves evils, but maintains that there are great incidental and providential advantages resulting from them. In this we fully agree with him. And we also agree with him in maintaining, that, under existing circumstances, the *amalgamation of the evangelical churches would not be safe or desirable*. This object is wholly disclaimed by the *Evangelical Alliance*, and constitutes no part of the object of the great movement in favor of *union* now in progress. The distinction made by our author between "*denominational division* and *denominational difference*" is an important one.

He says,—“By the former is intended not merely a separation in the church, but such a separation as leads multitudes to seek their own peculiar denominational interests mainly, if not entirely, instead of keeping an eye single to the glory of God in the advancement of the Redeemer's kingdom.

“By denominational difference we understand all that distinguishes from each other the various denominations professing the same essential truths of the gospel. While the spirit of division is always wrong, attachment to denominational differences is not necessarily so, because it may be entertained consistently with the exercise of the most enlarged charity.”

In view of this distinction and definition, would not the title of the book be more in harmony with the scope of the author's argument if it were, instead of "*incidental benefits of denominational division*," &c., *incidental benefits of denominational differ-*



ence? He tells us that "wherever this spirit of *division* exists, it necessarily dwarfs the soul of man. His piety is but of a weak, sickly growth at best." Surely, it is difficult to see how *division*, if such be its effects, can be *beneficial* to the church. We merely suggest this difficulty as, at least in appearance, somewhat marring the harmony of the book, while we award to the spirit and general scope of it the highest praise. We hail *Dr. Aydelott* as an able collaborer in the great and blessed cause of real Christian union, and most cordially recommend his work to our readers.

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5. *Cyclopædia of English Literature: a Selection of the choicest Productions of English Authors, from the earliest to the present Time; connected by a critical and biographical History.* Elegantly illustrated. Edited by ROBERT CHAMBERS, editor of the "Edinburgh Journal," "Information for the People," &c. In two vols., royal octavo, Nos. 1, 2, 3, 4. Boston: Gould, Kendall, & Lincoln. New-York: Burgess, Stringer, & Co.

THIS work is described as "a concentration of the best productions of English intellect, from the earliest Anglo-Saxon to the present times, in the various departments headed by Chaucer, Shakspeare, Milton; by More, Bacon, Locke; by Hooker, Taylor, Barrow; by Addison, Johnson, Goldsmith; by Thorne, Robertson, Gibbon,—set in a biographical and critical history of the literature itself." The work is issued semi-monthly in numbers, and will form two volumes of 700 pages each. The plan is admirably calculated to provide those who have not access to large libraries with an introduction to the great masters of English literature. The work is got up in a style creditable to the enterprising house from which it emanates, and is entitled to a large public patronage.

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6. *A Universal Pronouncing Gazetteer; containing topographical, statistical, and other Information of all the more important Places in the known World, from the most recent and authentic Sources. With a Map.* By THOMAS BALDWIN, assisted by several other gentlemen. 8vo., pp. 544. Philadelphia: Lindsay and Blackstone.

WE are highly gratified with this work. Its principal peculiarity is the pronunciation of the names of all the places. To teachers, and public speakers, and indeed, any class of scholars, this feature of the work is highly important. There are many names of places which few know how to pronounce correctly, who have not had access to the sources of information which Mr. Baldwin has, with great industry, sought out. We most heartily recommend the work to our literary friends.

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7. *Hooper's Physician's Vade-Mecum; or, a Manual of the Principles and Practice of Physic: considerably enlarged and improved, with an Outline of General Pathology and Therapeutics.* By Wm. A. GUY, M. B., &c., with Additions by JAMES STEWART, M. D. Harper & Brothers.

THIS work addresses itself primarily to our medical friends; and as an acknowledged authority in professional matters, will commend itself at once as invaluable to practitioners and chemists, as well as to students. The American editor says of it: "No better evidence can exist of the great practical utility of Hooper's Vade-Mecum, than the many editions of it which have been published in Great Britain. The distinguished Dr. Guy has greatly enlarged and improved the original treatise by adding an outline of the advances made in medical science, at the present day, and but little more is left for the American editor than the additions of such facts as appeared to him most interesting to the American practitioner."

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8. *The Use of the Body in Relation to the Mind.* By GEORGE MOORE, M. D. New-York: Harper & Brothers.

THIS work has received, as it undoubtedly deserves, the universal commendation of the press. The author exhibits an excellent spirit in the management of his subject, and we predict that no work on this important topic will confer so much

practical good on the community as this. The treatise is prepared for the popular reader, and on every page we find some useful hint or valuable fact, which, if it is not new, is presented to us in so striking an aspect, as cannot fail to enlist our interest, and enrich our stores of knowledge. In some of his views, the author is as original as the most curious reader could desire; yet his aim is evidently to benefit his readers, both as regards their bodies and their spirits—their temporal as well as their eternal interests. The work is well worthy a place in every library.

9. *The Treatment of Insanity.* By JOHN M. GALT, M. D., Superintendent and Physician of the Eastern Lunatic Asylum, Virginia, &c. New-York: Harper & Brothers.

DR. GALT has achieved a valuable service to physicians, and especially those who devote themselves primarily to the study and cure of that most dire of human woes—insanity. He has brought together at one view the best opinions and experience of the writers and practitioners of about a century on this important subject, adduced under every variety of circumstance, and therefore exhibiting every condition and modification of mental disease. To the popular reader there will be found a vast amount of very affecting and interesting matter: to the student the work must become exceedingly valuable as a guide in all contingencies that may arise. In a country like our own where insanity is so sadly prevalent, the utility of a work like the above cannot fail of being apparent to every one; and as prevention is better than cure, especially in a matter so momentous, we hope the fullest advantages will accrue from the circulation of this work.

10. *The Philosophy of Magic, Prodigies, and Apparent Miracles. From the French of Eusebe Salverte: with Notes illustrative, explanatory, and critical.* By ANTHONY THOMPSON, M. D. In two vols. New-York: Harper & Brothers.

THIS work has long been regarded in the original as a production of high merit. The theory which the author aims to establish is, that the improbability of the prodigies and assumed miracles related by the ancients is not sufficient to authorize their being regarded as fabulous, "if that improbability be proved to be only apparent." The reasons by which this hypothesis is sustained are ably managed; and are founded in the fact that the degree of scientific knowledge was greater than is usually supposed in early times, although confined to the cells, and cloisters, and temples of the "initiated few." The translator has added many valuable notes and expositions, which render the author more *safe* as well as more lucid upon the subject of miracles. The two volumes combine a rare collection of curious facts and phenomena, which cannot but be read with deep interest, and not without advantage also.

11. *The Farmer's Library.* Vol. I. *Petzholdt's Chemistry. Thüir's Agriculture.* 8vo., pp. 551. New-York: Greely & M'Elrath. 1846.  
*Monthly Journal of Agriculture.* Vol. I. JOHN S. SKINNER, Editor. 8vo., pp. 612. New-York: Greely & M'Elrath. 1846.

THE two important volumes above were issued in monthly numbers, in connection, and are now bound in separate volumes, and constitute a noble beginning of a complete library for farmers. We have also received several numbers of the work for the present year. Each number contains a portion of Stephens' "Book of the Farm, with explanatory Notes, by J. S. Skinner," which is designed to be bound by itself at the close of the year. The publishers are really laying the agriculturists of our great and rising country under great obligations—obligations which, we trust, will be duly appreciated and discharged by a liberal patronage. The agricultural interests of our country are constantly and rapidly rising in importance. Our farmers need more scientific knowledge—they want the best books upon the various branches of agriculture, and, so far as we are able to judge, they cannot do better than to furnish themselves with Greely & M'Elrath's series. The work is well got up, and illustrated with numerous plates, in the best taste and style.

12. *Sermons of Christmas Evans. A new Translation from the Welsh. With a Memoir and Portraiture of the Author.* By Rev. Joseph Cross. 8vo., pp. 302. Philadelphia: J. Harmstead. 1846.

THE fervid eloquence of the native Welsh preachers has often called forth the highest commendations. This, however, is comparatively a small matter. The moral effects of this eloquence, inspired and sanctioned by the divine Spirit, upon the hardy inhabitants of their native mountains and valleys is what stamps it with its highest importance. Evans is the author of the famous "Specimen of Welsh Preaching" which has been so often quoted and admired. The volume before us is well executed, and will constitute a valuable accession to any man's library. In the "Advertisement" Mr. Cross says:—"The writer does not wish to be held responsible for the theological views put forth, either in the extracts alluded to, or in the sermons. Christmas Evans was a Calvinistic Baptist, and several of his sermons inculcate, to some extent, the peculiar doctrines of that denomination; though they are generally free from sectarian bias, and may be read with advantage by spiritual Christians of all evangelical creeds."

13. *The Pictorial History of England: being a History of the People, as well as a History of the Kingdom.* Illustrated with several hundred wood cuts. By G. L. CRAIK and CHARLES MACFARLANE, assisted by several other Contributors. Vol. I: pp. 857. Royal 8vo. Harper & Brothers.

THIS History of Great Britain is one of the most important and valuable issues of the American press. It presents numerous features of attraction and novelty, besides being the most accurate and complete portraiture of the people, as well as the progressive civilization and governmental acts and records of the kingdom. Emanating under the auspices of the "*Society for the Diffusion of Useful Knowledge*," of which Lord Brougham was the head, it comes before the world as an accredited and authentic work; its several departments being deputed to persons eminently qualified for their discussion. It is, in fact, the first instance of the kind, with which we are acquainted, in which the history of the *people*, and their daily life, combined with their civil and military operations, are made to form the staple of the history of a nation. This is the true idea of a history, and no other model can be adopted to give a correct notion of the rise, progress, and power of an empire. In the work in review, each book, or period, is, accordingly, divided into seven chapters, embracing a detailed account of: 1st. Civil and military transactions. 2d. History of religion. 3d. Government, constitution, and laws. 4th. History of national industry—a very valuable and interesting chapter. 5th. Literature, science, and the fine arts—full of valuable and curious matter, and a treasure to the scholar, antiquarian, and historical student. 6th. The manners and customs, costume, furniture, and domestic life of the people. 7th. The condition of the people; embracing what could not well be inserted under the other heads; as the national civilization of the period; statistics of vice and crime; punishments; health of the people, &c.

The illustrations are of singular value, being fac-similes of curious relics and monumental remains, coins, costumes, portraits of princes and distinguished personages, remarkable events, and historic scenes, etc., in many instances copied from ancient MSS. in the British Museum, &c.

As a work for private and family use, it is truly a desirable book, and unlike the numerous issues of the modern press, there is an intrinsic and permanent value as well as interest in its contents.

14. *History of the Thirty Years' War.* Translated from the German of Frederick Schiller. By Rev. J. A. MORRISON. Harper & Brothers.

THIS celebrated work—a classic in historic literature—forms No. 19 of *Harper's New Miscellany*. The fame of this great writer is so well known that little need be said respecting this, his favorite production. It treats of a most interesting era, made renowned by the splendid deeds of Gustavus Adolphus, Wallenstein, Turenne, and the great Condé. The work must possess peculiar interest for those who desire information in regard to the contests in which the religious sentiment had so powerful an influence.



15. *Eclectic Moral Philosophy: prepared for Literary Institutions and General Use.* By Rev. J. R. BOYD, author of *Elements of Rhetoric*. Harper & Brothers.

THIS work is a convenient compend of the best thoughts and illustrations of the best writers on moral science. Since the work of Dr. Paley we have had a host of authors on ethical philosophy, each offering some new hypothesis or modification of doctrine. The discrepancies of the various theories our author has reconciled or collated, and in so doing he has accomplished an arduous and valuable service for the student, saving him a prodigious amount of research and of money. We commend this comprehensive volume, as one of great utility, to all teachers and students especially, and also to the private reader, as an admirable epitomized system of moral philosophy.

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16. *The Statesmen of the Commonwealth of England: with a Treatise on the Popular Progress in English History.* By JOHN FOSTER, of the Inner Temple. Edited by J. O. CHOULES. Harper & Brothers.

THIS elegant volume is embellished by a series of portraits, which impart additional interest as well as beauty to its contents. Mr. Foster is an impartial and able writer; his delineations of character are characterized by great fidelity and research, and in his biography of Cromwell, especially, he exhibits his full power. His view of the Protector is undoubtedly just, although it is less flattering to that great man than the sketch by Carlyle and several other biographers. The lives of Sir John Elliot, John Pym, Thomas Wentworth, Earl of Strafford, John Hampden, and Sir Henry Vane—those prominent actors in that struggle for civil freedom which agitated England during the seventeenth century—form a theme of profound interest, and one that cannot fail to affect the warmest sympathies of every true lover of his country and the onward cause of civil and religious liberty. This work ought assuredly to find a lodgment in every public and private library.

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17. *The Christian's Daily Treasury: a religious Exercise for every Day in the Year.* By EBENEZER TEMPLE, Rochford, Essex. From the second revised London edition. 12mo., pp. 412. Boston: Gould, Kendall & Lincoln. 1847.

THE "Exercises" are based upon passages of Scripture. The passage selected for the day is analyzed, expounded, and applied to practical purposes. The exercises are short, containing the elements of a sermon which will be found useful in suggesting topics for meditation, and in applying the Holy Scriptures to the purposes of experimental and practical godliness. So far as we have examined this work, it is constructed upon truly catholic principles, and may be safely recommended.

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18. *The Scripture School Reader, consisting of Selections of Sacred Scriptures, for the use of Schools.* Compiled and arranged by W. W. EVERTS, A. M., author of *Bible Manual* and *Pastor's Handbook*, and W. H. WYCOFF, A. M., late Principal of the Collegiate School. 12mo. Pp. 348. New-York: Nafis & Cornish. 1847.

THIS work is composed of selections from the Scriptures, arranged under appropriate heads, to be read in schools. The Bible is now quite generally out of use as a reading book in our schools. It is designed by the compilers of the present work to obviate the objections to an indiscriminate reading of the Scriptures in schools, by presenting, in a harmonious arrangement, in paragraphs, uninterrupted by the divisions into verses, appropriate passages upon the same theme. The work is divided into three parts. The *first* contains *didactic* Scriptures; the *second*, *historical* and *biographical*; and the *third*, *poetical*. We like the plan of this work much, and most ardently hope it may find a place in all our primary and public schools, especially in such as do not use the Bible as a reading book, under the directions of discreet teachers.

19. *The True Believer: his Character, Duty, and Privileges, elucidated in a Series of Discourses.* By REV. ASA MAHAN, President of the Oberlin Collegiate Institute, Oberlin, Ohio. 18mo., pp. 280. New-York: Harper & Brothers. 1847.

THIS work is evidently designed, and, so far as we can judge from a cursory examination, calculated, to do good. The author delivers his sentiments in a fervid, evangelical spirit, and with great force and felicity of diction. The discourses, with one exception, have appeared before in the Oberlin Evangelist, and are now revised and put into a small convenient volume. We earnestly hope they may be the means of promoting vital godliness. The author's aim is high. He pleads for full redemption, with the zeal and earnestness of conviction and experience. We wish him many stars to deck his crown in the day of his rejoicing.

20. *Classical Antiquities; or, a Compendium of Roman and Grecian Antiquities; with a Sketch of Ancient Mythology.* By J. SALKELD. Harper & Brothers.

THIS convenient little manual is designed for such as are uninitiated in the Latin and Greek, it being divested of all classical quotations, and so arranged as to be intelligible to youth. It seems to us admirably adapted for use in academies, common schools, and for the private instructions of the domestic circle.

21. *A Scriptural Defense of the Doctrine of the Trinity, or a Check to Modern Arianism, as taught by Campbellites, Hicksites, New Lights, Universalists, and Mormons; and especially by a Sect calling themselves "Christians."* By REV. H. MATTISON. 18mo., pp. 162. New-York: Lewis Colby & Co. 1846.

THIS is a thorough refutation of a plausible but most dangerous form of error. The author thinks with great precision, and writes with perspicuity and force. This work will furnish the reader, who has not the time or means for consulting more elaborate ones, with very satisfactory replies to the principal objections against the orthodox doctrine, employed by modern Arians, and an unanswerable refutation of their theory.

22. *The Pre-Adamite Earth: Contributions to Theological Science.* By JOHN HARRIS, D. D., President of Cheshunt College, Author of the "Great Teacher," "Great Commission," "Mammon," &c. Boston: Gould, Kendall, & Lincoln. 1847.

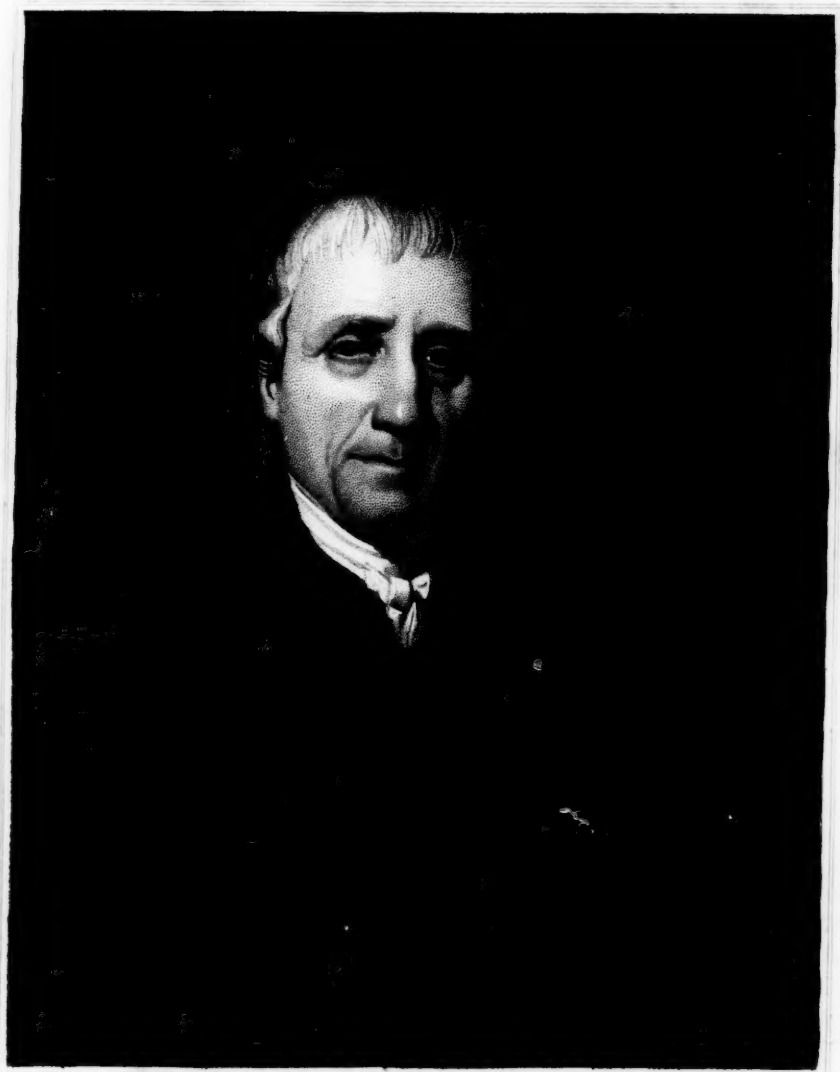
WE can at present say little in relation to this work, except that it seems fully to sustain the author's high character as a scholar and a divine. In his Preface he tells us that, "the present volume is intended to be the first of a short series of treatises—each complete in itself—in which the principles or laws hereafter deduced, and applied to the successive stages of the pre-Adamite earth, will be seen in their historical development as applied to individual man; to the family; to the nation; to the Son of God as 'the second Adam, the Lord from heaven;' to the church which he has founded; to the revelation which he has completed; and to the future prospects of humanity."

23. *A Hebrew Reader; or, a New and Practical System for the Acquisition of the Hebrew Language.* By ELI NOYSE, A. M., Author of the "Introduction to the Hebrew Language." 12mo., pp. 204. Boston: Waite, Peirce, & Co. 1846.

THE elements of the Hebrew language are, in this small book, clearly presented, and, in the hands of a competent teacher, the work will answer all the purposes of a Grammar and Reader. But we would warn all against the experiment of an attempt to learn Hebrew from this, or any other book, without the aid of a living teacher. Those who do this will find themselves woefully disappointed, or will be led into the notion that they have made themselves Hebrew scholars, when, before they can ever be such, they will be obliged to unlearn nearly all they have learned. The work before us is a beautiful specimen of Hebrew typography.







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REV. HENRY SMITH

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